1. Catonis disticha de Moribus;
2. Dicta insignia septem Sapientum *Græciæ.*
3. Mimi Publiani, sive, Senecæ Proverbia, Anglo Latina.

Cato item *Grammaticê interpretatus*, Latinis & vernaculis vocibus, pari ordine, sed diversis lineis alternatis.

Quò sc. ætatula Puerilis Precepta vitæ communis ita legant ut intelligant.

A Carolo Hoolo, *A. M. Privatæ Scholæ Grammaticæ Institutore in Aurificum viculo apud* Londinates.

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1. *Cato's Distichs concerning Manners*;
2. *Excellent Sayings of the seven VVise men of* Greece.
3. Publius's *Stage-Verses, or* Seneca's *Proverbs in Latine and English.*

Likewise Cato Construed Grammatically, *with one row Latine, and another English.*

Whereby little Children may understandingly learn the Rules of Common Behaviour.

By *Charles Hool*, Mr. of Arts, and Teacher of a private Grammar-School in *Goldsmiths Alley, London.*

London, *Printed by* T. M. *for the Company of* Stationers, 1678.

An Advertisement touching *Cato*, and some other School-books, translated by *Charles Hool.*

BEing abundantly perswaded that the Latine tongue may as readily be attained, as the French and other languages are with us, or, at least to a great deal more perfection, both for speaking and writing, than commonly it is, and that also, according to our old way of Teaching, did we use such means to facilitate it as they do in other Countries; I have seriously attended that Method, and (as God hath given opportunity) contrived sundry helps, whereby I thought I might (probably) ease my own pains, and ready my Scholars at their Books.

And whereas I have hitherto forborn to mention the particular use of those already published, (because I have still in mind, after some other requisites provided to make a full Discovery of the Art of Teaching *(proceeding orderly from the very* A B C *to the height of what is attainable at a Grammar School:) to satisfie their desires, who continually importunate me to say something (here by way of Preface) touching the course I take, and the benefit I find in teaching this and other School-books thus translated by me, I shall now freely impart my School-Method, so far as concerneth those Books, and so fully as is requisite by writing. And hereby, I presume, I shall neither exasperate others, nor do prejudice to my self.*

For I know very well, that the proportionating

of things taught to the learners just capacity, and the ordering of present documents, in relation to the past and future, so as to help the memory to retain the one, and prepare the understanding for receiving the other; still carrying on his affections to covet more, is a meer slight, and yet a Masterpiece in our Profession: *which indeed it is very difficult to discourse on, if not impossible to discover. Because (as I conceive) this* Ars infundendi *is continually attended with so many Circumstances, and requires such prudential considerations as none can possibly observe or think on, but those that are very circumspect and assiduous in a long continued Practice.* Scire quid deceat, est caput artis, quod nullâ arte docetur, *is very true in School-teaching.*

When a child therefore is 1. *So well acquainted with his entrance to the* Latine Tongue, *as that he can tell you (according to his Rudiments or* Grounds *of* Grammar) *what part of Speech any word is, what are its accents, and with what it agrees, or on what it is governed according to Rule;* 2. *When he can decline any Noun, and form any Verb, and render the rule of the Genders of the one, & of the Prætertense and Supines of the other, out of* Propria quæ maribus, quæ Genus *and* As in Præsenti. 3. *When by the daily use of his Vocabulary, & Phrases, he hath got a good stock of proper words, and neat expressions, so as plausibly to deliver himself upon any familiar occasion.* 4. *When he hath been exercised a while in construing, parsing, altering, & imitating the* Collections out of *the lowest* School-

Authors,

uthors, *and can do it Grammatically, though not altogether so exquisitely, as may be expected and attained to by after-practice.* 5. *When he can read either English or Latine pretty distinctly, and can frame & write truly and legibly, and to keep his books fair: Then let him make an easie progress in the same language by the help of his* Latine Grammar, *and the* uthors *already provided him; after this Method.*

1. *Let him, together with his* Sententiæ Pueriles, *procure himself a little paper book of the same bigness, and handsomly ruled; in which let him every Munday, Tuesday, and Wednesday in the forenoon (after he hath read two or three verses in the* Latine Testament, *and repeated his* Grammar-Part) 1. *Write down half a page of the Sentences both English and Latine according to the Printed Copy, and get them by heart, as he writeth them, which will cause him to be more intent upon the matter, & to write more truly and leisurely.* 2. *Let him repeat so many of them as he is well able (without tiring his memory) by heart, out of his own written Copy, and construe them likewise* memoriter, *sometimes out of English into Latin, & sometimes out of Latine into English.* 3. *Let him parse as many Sentences as the time & your leisure well permit you to hear; and be sure he decline those Nouns, and form those Verbs through, which seem more difficult; and inform him touching what Rule you know he is not so well acquainted withall in his Grammar, or which he doth not so well understand, and let him turn to it. For this purpose he should alwaies bring his Grammar with him, when he*

cometh

cometh to say his Lesson. 4. *Shew him how to imitate or vary one of those Sentences, & then cause him to write it down, taking special heed to the placing of his Latine words in the Latin order.* Ex. gr. *When he hath said Grammatically,* i. e. *as our words stand in English;*

Opitulare Amicis. *Be helpful to thy friends.*

Let him change some Accidents of the words thus

Opitulabor Amico. *I will help my friend.*

Afterwards let him imitate it, by altering some of the words, and keeping the construction in the Latin order, thus;

Amicis opitulare. *Help thy friends.*

Miseris opituletur Deus. *God help poor folks.*

Sociis nostris opitulabimur.

We will help our fellows.

Then help them to understand and remember it, by shewing them, how to return an Answer in the same case that the Question is made in, as

Q. Quibus opitulaberis? *R.* Amicis.

Q. Whom will you help? A. *My friends.*

And in the same Mood and Tense; as

Q. Amicis tuis quid debes facere? *R.* Opitulari.

Q. What oughtest thou to do to thy friends? A. *To help them.*

On Mondays and Wednesdays in the afternoon (after the Vocabula's repeated) Let a Boy 1. *Transcribe out of* Cato *into a paper book provided for that purpose, two or three Distichs Latin and English; and as he writes them, let him get them by heart, and afterwards rehearse them so, according to his written copy.*

2. *Let*

2. *Let him construe them word by word* memoriter *and to help him in so doing, let him make use of* Cato *Grammatically construed) and parse them according to the Grammatical order.* 3. *Let him oppose every lesson by way of Question and Answer both English and Latine, which he should thus write down in two columns in a little book,* ex. gr. *Out of the first Distich:*

Q. What is God?	*Quid est Deus?*
A. Spirit.	*Spiritus.*
Q. How know you that?	*Unde id scis?*
A. Verses tell me so.	*Sic dicunt carmina.*
Q. How is God then to be worshipped?	*Quomodo ergo colendus est Deus?*
A. With a pure mind.	*Purâ mente.*

And then 4. *Let him give you the sense of the Distich thus;*

God, who is a Spirit, is chiefly to be worshipped of us, and that with a pure mind.

Deus, qui est Spiritus, à nobis præcipuè & purâ mente colendus est.

On Tuesdays and Thursdays in the after-noons let children learn to talk with one another according to the expressions they meet with in Pueriles Confabulatiunculæ, *and* Corderius's School-Colloquies *thus:* 1. *Let them construe a Colloquie, or more,* verbatim. 2. *Cause them to analyse exactly (at the least) one, of every part of Speech in it, and to decline a Noun and Conjugate, or form a Verb thorowout.* 3. *Let them take a clause, or a whole sentence, and alter it quite to another meaning by other words*

placed in the same order that those are in the book. 4. *Let them try who can say the most part of a Colloquy by heart, and see how well they can imitate it.* 5. *Let them frame a Colloquy of their own in English, and turn it into Latine, marking, according to the figures of their books, the page or Colloquy and line, where the words and Phrases or Sentences they make use on, are to be found, especially if they be such as they seldom meet withall.*

But however, Let them have a paper-book, wherein the Grammer Rules are written, after the manner of common-place heads, and ever as they find examples in these Authors answering their Rules, let them write them down under them. Let them likewise have a book for Phrases, Alphabetically contrived, wherein they may write down such elegancies as are worthy the present noting, and of which they may come to make use at another time. The benefits that accrew to Children by thus canvasing these lesser Authors, are extraordinary; For, 1. *It bettereth them in reading either English or Latine.* 2. *It teacheth them Orthography, and fair writing.* 3. *It makes them rightly to understand what they learn, and easily to remember it, by presenting every thing to the Phantasie as well by the eye as by the ear, & imprinting them fast upon the memory by an earnest intention & reiteration.* 4. *It not only helps them to construe surely, and with confidence, and* 5. *To parss readily any word in their lesson (which are things meerly Grammatical;) but also* 6. *Instructeth them in the moral part of Learning, both how to behave themselves, and to speak as those*

of

of better breeding. For it maketh the matter, words and Phrases in every lesson their own, and stores them with Copy and Variety of both, to use upon any occasion. And this is it which Mr. Brinsley *truly calls the very picking out of the kernel, and the life of every lecture.*

Now for the Translating of these books, to the end they might be thus improved to the Childrens greater advantage, I conceived there was to me a necessity so to do, if I meant at all to use them, as (I observe) the generality of School-Masters have done both here and beyond the Seas for many years, and some ages together.

1. *In regard the parties to whom they are commonly taught are but little ones, of about seven or eight years old, who are not so well able to apprehend terms of Art, and digest Rules, as to imitate, remember, and repeat the Forms of Speech in any Language; whereof, when they have gained some knowledge, the Rules may be better instilled into them by informing them in a Practical way, why they said thus and thus, and directing them withall, how to say the like, when they are put to it.*

2. A Book altogether Latine is (*as I may term it*) a meer Barbarian to our Children, *that are ignorant in the tongue, and therefore know not one word in the Book what it meaneth, further than it is told them. Hence cometh it to pass, that when the master, or (as in many Schools) a boy takes upon him to interpret a place in an Author, and to tell Children* verbatim *what it meaneth (though never so distinct-*

ly

ly and twice or thrice over) the work of Construing proves so elaborate, that they can receive but a very little at one lesson: whereas the more one hears or reads of any language, and the oft'ner he meets with the words and phrases in it (so he do but well understand what they mean) the more apt he is to remember them, and the sooner and the surelier to attain the Tongue. Moreover, a book only Latine, presents in it many things to be considered at once (and the most of them beyond a boy's apprehension) before one can understand it; viz. *the* proper *and then the* tropical *signification of the words, and which of many is to be used in each particular place. 2. How the words are to be transposed from the* Rhetorical *to a* Grammatical order. 3. *How every Elegancy and Phrase is to be rendred according to the natural Idiom. 4. How the sentence or speech doth hang together in our language, so as to express the same sense that it bare in Latine: For the pondring all which, a young learner had need to be helped by having the languages set down as they answer one another, that thereby he may be able to compare them both together, and express the one by the other, giving to each its due propriety.*

3. *Because* the profession of a Latine School-master is to teach the Latine tongue, and not the Grammar only *(which is but an Introduction to it) and experience tells us, that* no language is more readily got than by familiar discourse in it, *& ability therein is no way sooner gained, than by comparing the tongue we learn with that we know, & asking how they call this, or how they say that in another lan-*

language, which we are able to expreſs in our own.

4. *The having of theſe firſt books meerly Latine, ſeemed a main cauſe why children made ſo little progreſs in them, and with ſo little benefit or pleaſure. For, commonly they peruſe not above ſix or ſeven leaves in ſome one of thoſe Authors, not regarding them further, than to conſtrue or parſe their preſent Leſſon, which they ſeldom do as they ought, becauſe they do not well underſtand them, whereas by having them in Engliſh and Latine together, they will run their books two or three times through, and readily perform any task their Maſter ſhall impoſe upon them.*

5. *Whereas many that had taſted the ſweet of their own labours, and were free in imparting it to others, had formerly tranſlated certain* School-books (*by which, many hundreds that have induſtriouſly uſed them to help themſelves and others in the Latin, have received much benefit*) *I obſerved the preſent rarity of ſuch Books had made them exceſſive dear, and therefore conceived it requiſite to make them more common; and that both the Engliſh and Latine might be had under one, I have ſet them down conſtantly together.*

6. *This (I conceive) is the ſureſt (if not the only) way to avoid* Anglicifms, *and other* Barbariſms, *which are incident to Children in making Latine; For where a Rule many times cannot be had to direct them, nor their Dictionaries be able to ſupply them with words and phraſes, their Authors may. And it is undoubtedly better for a child to learn to ſpeak well at the firſt, than after he hath got an habit of* bald

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dunsical Latine (*as they call it*) *by attending only the Rules, to be first made to unsay it, and then to express it better, as his Author hath done.*

7. *I might alledge further, that these manner of Translations may prove beneficial though not so necessary altogether) to many at riper years, as well as to little boys,* viz. 1. *To the weaker sort of* Country School-masters, *that have no supply of Books, who may hence gain the true Construction of a place which seems doubtful, obscure or erroneous.* 2. *To* young Students, *who come not perfectly grounded to the Universities, as it is meet, who by using books translated may attain a copy of proper language, without trusting too much to Dictionaries, which do* oft-times fail, *if not deceive them.* 3. *To those that have lost their Latine Tongue, and would recover it by their own industry. And lastly, to them that after a little in-sight into it having no other means to increase it but by these books, which do serve, upon my knowledge, to many instead of private Teachers, and are effectual, with a little direction now and then, when the learner finds himself at a loss.*

Touching the manner of Translating, I observe Many men, many Minds, *and therefore there are many Methods or waies taken by many. Some set down the English only, as Mr.* Brinsley; *some the English and Latine together, and that word by word, as Mr.* Hain; *or clause, by clause, as Dr.* Web; *or speech after speech, as Mr.* Bernard. *For my part, I have observed that course which I found most agreeable to my Scholars apprehensions, which I see also taken by the French,*

Dutch,

Dutch, and other School-masters in foreign parts, who do certainly sooner gain the Latine tongue by admitting these Helps, than we that abandon them in England. *I have endeavoured to frame my English stile to the Latine, so, as at once to reach the Authors true meaning, and to condescend to the capacity of a young learner. As for rendring of words Grammatically, I have sometimes done it, where other words would have seemed to carry the child too far aside. Sometimes I have purposely set down the sense of the Latine, as we express it in English discourse, that a child may thereby be enforced more diligently to search out his way of Construing. And I find that children which have been exercised in* Vocabularies *and* Grammar-Rudiments, *will in a very short time be able to construe Grammatically of themselves, because the sense, and Grammar order, and knowledge of the words before-hand, direct them very readily to what they would say, and they quickly recall their own errors. I have therefore taken the most care to make our English answer the Latin in its propriety of words and phrase. For,* To render the Latine word for word, would seem too harsh in our English tongue, *which would sometimes scarce be understood to be English,* and children are short of Judgment, how to give the right significations of words: *especially where the matter is not familiar unto them, which (I conceive to be the main reason why so many have rejected these more antient and first* School-books, *especially of late years, and since our children are put to Latine so early. Where places admit of a*

double

double sense, I have followed that which in the judgement of Commentators upon that place, seemeth the most natural; and where they admit sometimes of a double Text, I have made the Construction also double. The elegancies that occur more remarkable, I have caused to appear by the change of the Letter in the print, and the Sentences are pointed at with this mark ☞ *I have commonly rendred* you *for* thou, *or* thee, *because our children are generally now taught to say so (especially in common discourse) for manners sake. For,* quid me tuissas? *is every bodies reply now a days, to whom we say* thou, *except he be much our inferior, though* Erasmus *was very angry with all such in his time as would not endure to be* thou'd.

Some School-Masters there are, very eminent for their excellent abilities, and long experience (and such whose persons I acknowledge my self much bound to reverence) that, because of some suspected inconveniencies, are utterly averse to all manner of Translations of School-books. Now I intreat these more seriously (and in friendly manner, as I study to write this) to consider, whether more benefit hath not commonly redounded to Schools, where Translations have been used, than where they are totally excluded; I mean, so as to make the Scholars learn more chearfully, and the Masters to teach more comfortably.

1. *Seeing it is manifestly apparent, that since Mr.* Hayn *put out the* Construing book, *the Grammar hath been sooner and more profitably learn'd by the generality of children under ten, than ever it was before by here and there a youth near twenty years*

old.

old. And though the most School-masters at its first coming up, exclaim'd against it, and with all strictness forbad it to come within their Schools, yet the help it did to children at home and under-hand, towards the performance of their tasks, and the ease that Masters found in having their children prepared aforehand for their lessons, hath so far convinced men, and prevailed, that a million (I believe) of those books have been sold; and that which we call Lillie's Grammar, is now seldom bought without a Construing Book, to explain its meaning.

2. We see it evidently, that the Greek tongue hath been more generally studied, and more easily attained, and that to a great deal more perfection than formerly, both in Universities, and elsewhere, since all those Orators, Poets, Histories, Fathers (and what not) have been translated into Latine.

3. The Practice of some Masters that make use of Interlinearies for themselves, whereby they learn the Eastern languages (not to speak of their Construing the French or Spanish Bibles by the help of an English one) may excuse their Scholars, and convince them, that Translations may as well be allowed to Children as Men. If they say, Boys must work it out by their own selves, I may reply, that they have neither that strength of judgement, nor aptness to devise waies (whereby to help themselves at a loss) that men have, and therefore should not be left (as commonly they are) to shift for themselves more than men would be.

4. I think it as profitable for a Child, having had his lesson once construed to him (or not at all) to learn

how

how to construe perfectly by a book, as by his masters often telling him, who (perhaps) sometimes chides him because he doth no better remember. And the poor boy therefore, to fasten it the better in his memory by the senses, makes use of his own weak shifts, to scribble the word (which he conceives, but is not yet sure) his master told him, in the margent of the book. I am sure it is more encouragement to the Schollar to know where to help himself, and lesse trouble to the Master that he can do is well without him: not to say, that it conduceth something to the fairer keeping of their books. VVhat need I care what way my Scholar con his lesson, so he can say it truly? The easiest way for himself to learn, is the acceptablest way for me to teach him by; and the most profitable doubtless to us both, if it be constantly followed to the gaining of an habit.

Now, whereas it is objected, that Translations in a School, are means to beget and maintain, 1. Idleness in the Master; and 2. Truantliness in Scholars; I answer,

1. I observe them that commonly make this objection, to be conversant rather in teaching Scholars that are towards maturity, both of age and learning, than in entring little ones to a tongue, whereof they know nothing; however therefore with them there be no need of such mean Subsidiaries as these, yet with others there may.

2. This objection is but a groundless suspicion of theirs that have never made use of them; which till they do, they can never certainly say what conveniences or inconveniences attend them. In the mean

time

ime their Opinions are no infallible proofs, and I will not take upon me to refute them; being not desirous to mpose upon any man, either in matter of judgment or ractice.

3. *But this I can confidently say (now near upon 20 ears experience in this Calling, as well publickly as rivately)* 1. *That a Master, whose own eyes ought to e his constant and best Monitors among his Scholars hall not want imployment, were his work made never o easie to his hand, to see that Children do orderly be-ave themselves, and diligently perform their tasks ithin their limited times.* 2. *Though Translations do ake the Master's work in teaching a great deal more esie, because Children, with a little of his direction, ay be able by their help to construe and parse their essons; yet doth it not therefore follow, that by them e hath nothing left him to do: for it is some work to ar, and instruct, and examine his Scholars, in re-ating their tasks (though they be never so well pre-red, and ready in saying;) and if, because they can y readily, he dispatch them the sooner, he may take opportunity to shew them how to observe, imitate, or ke use of the passages in their lessons; and by thus ing, he shall improve their knowledge, both for beha-ur and language. And indeed,* this is the end of all r learning, that we may know and do our duty th to God, our selves, & other men, and perswade ose men with whom we converse to do so too.

4. *These* Helps *are so far from making Children y way to truant it, that they exceedingly increase in em a desire to their Books, and make them continu-ly in (School-time at the least) to busie themselves*

about them. For 1. *They take away those dulling dis-heartnings that do usually befal Children, (when they are put to get a lesson, the meaning whereof they do not well understand:) who, when others forbear to tell them, and their own contrivances to help themselves fail, do presently despair of what they are about and look no further after it.* 2. *The writing, imitating, examining, and doing other things for the improvement of their lessons, will afford them little time to be idle; whereas when Boys have no more to do but that every days work of construing and parsing, they spend little or no time in looking after it, but either betake themselves to some busie chat, or foolish pastime, or (which is worse) sit sottishly idle in the School, or slip out at the door, and there they do* emanare, *tarry forth, (which is properly to* truant it) *if they do not withall commit some egregious misdemeanour or other.* 3. *One may imagin that a lothness rather to undergo the burden of reading so many exercises as Children can readily perform by help of these Translations, and a little direction of the Master now and then, should incline many Masters to neglect them, than any fear of having too little to do in a calling so every way cumbersom and full of toil. But for the trouble of reading Exercises, a discreet Master can devise better ways, how to help himself in it than I can at this time stand to prescribe.*

5. *Let who will object further what they please to imagine against it, so long as we see* this course *(which I use in private, and do now commend to the publick)* of teaching language by language, as well as by Grammar-rules, is that which they take for the most part in all places beyond the Seas; and by

which

which they out-strip us in Latin. *And no wise man will be angry to see English Boys have as easie Helps for the Latin, as these commonly have in foreign parts; seeing our language hath very little nearness to the Latin, whereas others of most use and eminency with us,* (i.e. *the French, Spanish, and Italian*) *seem wholly to be bred out of that tongue now corrupted.*

6. *My intentions are not to fill the Schools (as some are merrily said to have done the world) with translations; but only by the helps of some few selected ones to bring on the younger sort of School-boys, in Grammatical Exercitations, and getting language, till they be able to help themselves in the purest Latin Authors. And this I conceive they will readily do, after they have run over (besides the books already mentioned)* Æsop's Fables, Terence, *and a* competent number of select Epistles: *all which I have now in hand, and endeavour (as God affords me opportunity) to finish, according to my agreement with the Company of Stationers.*

It would be tedious to my self, and Reader, to continue a discourse touching the Author of this Book of Distichs, as 1. *To dispute whether* Cato major, *or* Cato minor, *or* Valerius Cato *the Grammarian, might not have been Authors of it. Or* 2. *To enquire the reasons, why some have fathered it upon* Seneca, *some upon* Chrysostom, *and others upon* Ausonius. *Or* 3. *To determine which of these three was its antientest and justest title, viz.* Ethica Catonis, Tullius de Præceptis Catonis (*whereby some have thought* Tully *compos'd it;*) *or* Libellus elegantissimus qui inscribitur Cato. *Or* 4. *To censure with* Erasmus *and* Scaliger

that this Book was called Cato, *because it hath in it Sentences worthy of* Cato, *or is able to make one that observes them a wise & well-behaved man, as* Cato *was.*

I shall only say, that this Book hath been every where approved on, and taught in Schools in all Countries for these many Ages together, insomuch, as Planudes *turned the Distichs into Greek,* Erasmus *made* Scholia's, *and others before him had written* Commentaries *upon them.* Corderius *for his own ease and Scholars benefit construed them in French, and some (about 70 years since) converted his construction into English. Sir* Rich. Baker, J.P. *and sundry others, have rendred them in English verse: so that I shall neither seem to introduce a new Author, or to bring any uncouth device into our Schools, if for the sweetning of this Poet, and that children may more easily digest it, I take the like course that others of greater worth have done before me.*

Those arguments (I confess) which Mr. Mulcaster *and some others have used against this book, (and this chiefly, that it was too serious for little ones that mind nothing beyond their toys,) did much sway me to forbear the use of it in my School, till both by turning it into an easie English verse (as near as might be to the Latin) and construing it* verbatim *in Interlineary way, I had rendred it more suitable to their apprehensions. And now they sometimes delight both me and themselves, in striving who can repeat the most Distichs both English and Latin by heart, after they have writ them fair (as I have said) in a Paper book.* Corderius *in one of his Colloquies brings in some of his Scholars thus exercising themselves and vying memories. What I have hitherto done, or intend (by Gods blessing)*

ſing) further, in facilitating the way of teaching, was occaſioned by my own private endeavours to bring on children in a chearful and continued exerciſe of reading, writing, and ſpeaking the Latin tongue, as well as Engliſh, and to acquaint them all along (according to the pitch of their capacity) with the Rules of Grammar, letting them ſee how far both languages agreed in that Art, and wherein they differed. And this I dare thus publickly aver upon tryal, that whereas (eſpecially ſince I have got theſe Helps *printed) I am conſtant to my Rule, (which of late I have obſerved to be injoyned by* Chr. Helvicus) never to whip a Boy for his book, *or (as my Tutor once adviſed me)* not to puniſh a Child for his intellectuals, *though I ſeldom let voluntary miſdemeanours in point of manners go unpuniſhed (eſpecially where I meet with a ſtubborn ſpirit,) I rarely have a Child come to me that doth not ſtudiouſly attend his learning, and after a while make ſhew of profit.*

And again, whereas I had formerly framed my Method ſo, as I uſually ſaved one year in ſeven of what I knew others commonly ſpent; I have ſenſibly of late gained upon my ſelf, ſo as to gain one of three, of what I have ſpent heretofore. Nay further, where I have to do with thoſe of riper years, whoſe abilities and occaſions require more expedition, and leſs attendance, I do conſtantly undertake in 6 *Months to make them intelligibly to peruſe any ordinary Latin Author, and to give the Grammatical reaſons for what they read: and I bleſs God, I fail'd in performance with none that have carefully attended their appointed hour, which is once in two days to receive directions, and imploy their ſpare time accordingly. The main thing to be re-*

quired either from children, or men of years, is a willing mind to be taught, and an attentive ear. Parents therefore might do very well, when they bring their sons to the School, either to ingage for their quiet demeanor there, or to leave the Master to his power to command it, or (at least) to forbear such expressions of indulgency as may incourage them to rudeness beyond controul.

I have wondred to hear that some of our Profession should blame others, for going about by these means to prostitute learning, and to make the way of knowledge too common a thing, which in my judgment is impossible. For, let the way be never so easie, all will not desire to go it, and if one should begin never so early, and proceed never so fast, in a way of learning, it would be with him as it is with other travellers, who when they have once come whither the Earth and Skie seemed in their eyes to meet, they find the Heaven as high as formerly it was above them, and that meeting (as some rudely call it) of the Earth and Element, to be still as far as they can ken before their face. And the wisest man alive will ingenuously confess (as wiser men than he, perhaps, have done before him) that all the little which he knoweth, is nothing in comparison to that infiniteness of things whereof he is ignorant. Besides, were the Art of School-teaching never so common, there are children enough (but especially in London) *to be taught; and it is work for more than one man to reduce our corrupted nature to good order. For my part, I have often wisht, that all Parents were able to teach their own children, for then they would either ease Schoolmasters by setting their work more forward, as sometimes they do their servants, or more liberally re-*

ward

ward their pains, that diligently and faithfully perform their trust, in a thing of such concernment, and wherein themselves have no judgment.

I know it is with Books, as with dishes at a Table, where every one tasteth what he best liketh, and some prefer meer Kick-shaws before solid meats. I ever liked that free Law of hospitality, viz. Every man what he pleaseth; *and therefore amongst others, I only present my dish, and press it upon no mans stomach. And, forasmuch as I neither oppose nor prescribe to others, I hope none will trouble themselves to oppose, or detract from me, but either candidly censure what I thus freely communicate, or commit their own doings to the common test.*

It is God I serve in what I do, and my Country that I desire to benefit; and as I repose my self securely upon God, in assurance of his protection, so I hope none of my Countrymen will envy or maligne my undertakings. But if any man do so, I account Gods amiable countenance, and the incouragement I receive from men of known integrity, and learning, to be of far more force to bear up my spirits, than their cavils can be to deject them. And now, whether I seem to have said too much, or too little of this subject, I forbear more than to say,

Reader, though perhaps this may not please thee, it may profit some of thine; and therefore scorn not the tender, from him that hath often profest himself, and now subscribes, that he is thus

From my School,
June 3 1659.

Ready to serve thee and thine,
Charles Hoole.

Mr. Triplet's *Opinion touching these Translations.*

SIR,

'TIs true, that Translation of School-Authors are excepted against by many persons of Learning and Judgment, as conducing to promote Truantry in Children, who are forward enough to learn with as much ease as they can, and delight not in any thing that exacts any pains at their hands. But as some would not swim at all, if they were not first entred with bladders; so many would not so much as think of wading in the *Latin* Tongue, if they were not brought on with such facile Manuductions as these.

Since I have rolled this stone, I can upon good experience say, that I have good cause to thank you for your pains in this kind: For what between dulness on the one side, and lazinesS on the other, I should not have made so great a progress in many under my charge, had not your *smoothing the way*, thus invited us to pass on.

And if the Master please, these *Translations* may prove *meer Helps, and no truantly refuges:* When he doth not content himself with the Childs answer, simply as it lies in the Book, but by varying Genders, Numbers, Voices, Persons, Moods, Tenses, *&c.* doth so Grammatically Catechize and instruct his Scholar, that by every Sentence which you have translated, he is able to make such another; and perhaps the Child that is thus taught, may sooner learn to go a *high-lone*, than he that is taught to go without a *standing-stool*.

This is my *Opinion*, I will not call it *Judgment*, for fear of offending them that judge against it. The truth thereof I submit to the wise. This truth I am pretty sure of, that I am,

Sir,

Hayes, June 25. Your affectionate Friend and Lover,

——53. *THO. TRIPLET.*

The Preface, with ſome very ſhort Precepts in Proſe.

WHen *I obſerved very many men* to miſtake groſly in point of manners, *I thought we were to help and inform their* judgement; *chiefly that they might live glorioufly, and attain to honor.*

5. *Now, dear Child, I will teach thee how thou mayſt* order thy behaviour.

Therefore read my inſtructions ſo, as that thou mayſt underſtand them.

For, To read, and not to underſtand, is to neglect.

And therefore,

Humbly pray to God.

10. *Love thy Parents.*

Reſpect thy Kinsfolks.

Stand in fear of thy Maſter.

Keep that which is committed to thy truſt.

Fit thy ſelf { *for the pleading place.* / *to the preſent occaſion.*

15. *Keep company with good men.*

Come not to the Council, before thou bee'ſt called.

Præfatio, cum breviſſimis citra carmen præceptis.

CUM animadverterem quam plurimos homines *errare graviter in via morum*; ſuccurrendum, *& conſulendum Opinioni* eorum exiſtimavi; maxime ut glorioſe viverent, & honorem attingerent.

5. Nunc te, fili chariſſime, docebo quo pacto *mores animi tui componas.*

Igitur præcepta mea ita legas, ut intelligas.

Legere enim, *& non intelligere, negligere eſt.*

Itaque,

Deo ſupplica.

10. Parentes ama.

Cognatos cole.

Magiſtrum metue.

Datum ſerva.

Foro te para,

vel,

Foro pare.

15. Cum bonis ambula.

Ad Concilium ne acceſſeris, antequam voceris

Be cleanly.	Mundus esto.
Salute willingly.	Saluta libenter.
Give place to thy better.	Majori cede.
20. *Spare thine inferiour.*	20. Minori parce.
Keep thine estate.	Rem tuam custodi.
Preserve Chastity.	Verecundiam serva.
Use diligence.	Diligentiam adhibe.
Read books.	Libros lege.
25. *Remember those which thou hast read.*	25. Quos legeris, memento.
Have a care of thine Household.	Familiam cura.
Be kind spoken.	Blandus esto.
Be not angry without a cause.	Irasci abs re noli.
Mock no body.	Neminem riseris.
30. *Laugh not a man in misery to scorn.*	30. Miserum ne irriseris.
Lend a thing; (but)	Mutuam dato; (sed)
See to whom thou lendest it.	Cui des videto.
Be by in judgment.	Judicio adesto.
Make feasts seldom.	Convivare raro.
35. *Sleep* as much as may suffice nature.	35. *Quod satis est* dormi.
Keep thine oath.	Jusjurandum serva.
Refrain thy self from wine.	Vino te tempera.
Fight for thy Country.	Pugna pro patria.
Believe nothing rashly.	Nihil temere credideris.
40. *Take counsel of thy self;* or,	40. Tu te consule: *vel,*
Take safe advice.	Tuto consule.
Avoid a Whore.	Meretricem fuge.
Attend learning.	Literas disce.
Thou must not lie.	Nihil mentiri debes.
Do good to good men.	Bonis bene-facito.
45. *Be not a Railer.*	45. Maledicus ne esto.
Keep thy reputation.	Existimationem retine.
Judge according to right.	Æquum judica.

Win

Win thy Parents by forbearance.	Parentes patientia vince.
Remember a courteſie received.	Beneficii accepti memor eſto.
50. *Stand by the Fudgment-ſeat.*	50. Ad prætorium ſtato.
Be adviſed.	Conſultus eſto.
Uſe vertue.	Utere virtute.
Moderate thine anger.	Iracundiam tempera.
Play with a top.	Trocho lude.
55. *Eſchew dice.*	55. Aleas fuge.
Do nothing according to the opinion of thy ſtrength.	Nihil ex arbitrio virium feceris.
Diſdain not a meaner man than thy ſelf.	Minorem te non contempſeris.
Do not covet other mens goods	Aliena concupiſcere noli.
Love thy Wife.	Conjugem ama.
60. *Inſtruct thy Children.*	60. Liberos erudi.
Admit the ſame condition, which thou offereſt to others; or,	Patere legem, quam ipſe tuleris.
	vel,
Endure the Law, which thy ſelf ſhalt make.	
Speak *little* at the Table.	Pauca *in convivio* loquere.
Affect that which is juſt.	Illud ſtude, quod juſtum eſt.
Bear love contentedly; *or,*	Amorem *libenter* ferto.
Be not angry becauſe men love you.	

The first Book of *Cato*'s Distichs concerning Manners.

1. *IF God, as Poets say, a Spirit be,*
Let him with upright mind be serv'd by thee.
2. *Watch always more, and be not given to sloth,*
For daily rest affords to vices growth.
3. *Think it a vertue chief, to speak in season;*
He's next to God, that can hold's tongue with reason.
4. *Scorn to thy self, by thwarting cross to be;*
Who falls out with himself, with none can agree.
5. *If thou into the guise of men dost dive;*
Whilst they blame others, none without fault live.
6. *What thou hold'st hurtful leave, though dear to thee;*
Safety sometimes to wealth preferr'd must be.
7. *As things require, be either stern or kind;*
For wise men without blame oft change their mind.
8. *Believe not rashly when thy Wife complains*
Of servants: whom thou lov'st she oft disdains.
9. *When you advise one, though he do not heed;*
Yet if you love him, in your way proceed.
10. *To strive in words with men of words despise;*
All men can speak, but few are truly wise.
11. *Love others well, but love your self still most:*
Be good to good men, but not to thy cost.
12. *Shun rumors, lest thou bee'st as th' Author nam'd;*
Silence hurts none, but some for words are blam'd.
13. *Do not thou promise, what is promis'd thee:*
Faith is but rare, because words are so free.
14. *When any thee commend, pass judgment just*
Touching thy self, and do not others trust.
15. *Others good turns to thee be sure to tell:*
But nothing say, when thou thy self dost well.

16. *Whilst*

Catonis Distichorum de moribus Liber Primus.

1. SI Deus est animus, nobis ut carmina dicunt,
Hic tibi præcipue sit pura mente colendus.
2. Plus vigila semper, nec somno deditus esto:
Nam diuturna quies vitiis alimenta ministrat.
3. Vitutem primam esse puta, compescere linguam;
Proximus ille Deo, qui scit ratione tacere.
4. Sperne repugnando tibi tu contrarius esse:
Conveniet nulli, qui secum dissidet ipse.
5. Si vitam inspicias hominum, si denique mores;
Cum culpent alios, nemo sine crimine vivit.
6. Quæ nocitura tenes, quamvis sint chara, reumque;
Utilitas opibus præponi tempore debet.
7. Constans & lenis, sicut res postulat, esto:
Temporibus mores sapiens sine crimine mutat.
8. Nil timere Uxori de servis crede querenti:
Sæpe etenim mulier, quem conjux diligit, odit.
9. Cumque mones aliquem, nec se velit ipse moneri;
Si tibi sit charus, noli desistere cœptis.
10. Contra verbosos noli contendere verbis.
Sermo datur cunctis, animi sapientia paucis.
11. Dilige sic alios, ut sis tibi charus amicus:
Sic bonus esto bonis, ne te mala damna sequantur.
12. Rumores fuge, ne incipias novus autor haberi:
Nam nulli tacuisse nocet, nocet esse locutum.
13. Rem tibi promissam, certo promittere noli:
Rara fides ideo est, quia multi multa loquuntur.
14. Cum te quis laudat, judex tuus esse memento:
Plus aliis de te, quam tu tibi, credere noli.
15. Officium alterius multis narrare memento:
Atqui aliis cum tu benefeceris, ipse sileto.

16. Mul-

16. *Whilst, now grown old, mens words and deeds you scan,*
Think what you did your self, being a young man.
17. *If one do whisper softly, do not care:*
They think all said of them, that guilty are.
18. *When thou dost thrive, think things may fall amiss:*
The end not always like beginning is.
19. *Sith God a frail uncertain life doth give thee,*
Hope not for dead mens shooes that may out-live thee.
20. *When a small gift is given by a poor friend,*
Accept it well, and highly it commend.
21. *Sith infant bare by nature born thou art,*
The weight of poverty take in good part.
22. *Fear not that end of life which nature gives;*
He that fears death, loseth even that he lives.
23. *If never a friend doth answer to thy merit,*
Do not blame God therefore, but calm thy spirit.
24. *That want thou mayst not, save what thou hast got:*
And that thou mayst save, think thou hast it not.
25. *Promise not twice a thing within thy might,*
Lest, whilst thou wouldst seem kind, thou dost prove light.
26. *When one's a friend in words, but not in heart,*
Do thou the like; thus Art is mock'd by Art.
27. *Think not too well of men for fair words making:*
The pipe sounds sweetly whilst the bird is taking.
28. *If thou hast sons, and hast no means to give;*
Then bring them up to trades, that they may live.
29. *What cheap is, dear; what dear is, cheap esteem:*
So shalt thou neither base, nor griping seem.
30. *Do not thy self, what thou art wont to blame,*
When his faults checks him, 'tis the Teachers shame.
31. *Ask what is just, or what seems good to' eye;*
Its fond to ask what 'tis just to deny.
32. *Do not things unknown, before known, advance:*
Known things on judgment rest, unknown on chance.
33. *Sith all our life in dangers doth remain,*
Do thou, that labour'st, count each day for gain.
34. *Yield to thy friend, when thou canst him out-vie,*
For friends are won by fair compliancy.

35. *Fear*

16. Multorum dum facta, senex, & dicta recenses
Fac tibi succurrant, juvenis quæ feceris ipse.
17. Ne cures si quis tacito sermone loquatur;
Conscius ipse sibi se de putat omnia dici.
18. Cum fueris felix, quæ sunt adversa caveto:
Non eodem cursu respondent ultima primis.
19. Cum dubia & fragilis sit nobis vita tributa,
In morte alterius spem tu tibi ponere noli.
20. Exiguum munus cum dat tibi pauper amicus,
Accipito placide, plene & laudare memento.
21. Infantem nudum cum te natura crearit,
Paupertatis onus patienter ferre memento.
22. Ne timeas illum, quæ vitæ est ultima finis:
Qui mortem metuit, quod vivit, perdit id ipsum. +
23. Si tibi pro meritis nemo respondet amicus,
Incusare Deum noli, sed te ipse coerce.
24. Ne tibi quid desit, quæsitis utere parce:
Utque, quod est, serves; temper tibi deesse putato.
25. Quod præstare potes, ne bis promiseris ulli:
Ne sis ventosus, dum vis urbanus haberi.
26. Qui simulat verbis, nec corde est fidus amicus.
Tu quoque fac simile: sic ars deluditur arte.
27. Noli homines blandos nimium sermone probare:
Fistula dulce canit, volucrem dum decipit auceps.
28. Si tibi sint nati, nec opes; tunc artibus illos
Instrue, quo possint inopem defendere vitam.
29. Quod vile est, charum; quod charum, vile putato:
Sic tibi nec parcus, nec avarus habeberis ulli.
30. Quid culpare soles, ea tu ne feceris ipse:
Turpe est doctori, cum culpa redarguit ipsum.
31. Quod justum est, petito, vel quod videatur honestum;
Nam stultum petere est, quod possit jure negari.
32. Ignotum tibi nolito, præponere notis:
Cognita judicio constant, incognita casu.
33. Cum dubia incertis versetur vita periclis,
Pro lucro tibi pone diem, quicunque laboras.
34. Vincere cum possis, interdum cede sodali:
Obsequio quoniam dulces vincuntur amici.

35. *Fear not small things to give for further ends,*
For favour by this means uniteth friends.
36. *Forbear a quarrel with a friend to move:*
Anger breeds hatred, concord maintains love.
37. *When servants faults provoke you to be wrath;*
So temper, as to strike them you seem loath.
38. *Sometimes by sufferance quell, whom thou can'st beat,*
Patience a vertue is exceeding great.
39. *Keep what thou hast already got by pains;*
Want will increase, where labour makes no gains.
40. *When thou dost thrive, and mak'st thy friends good chear,*
Be still a friend unto thy self most near.

The Second Book of *Cato*'s Distichs concerning Manners.

THE PREFACE.

If thou perchance, would learn the ground to till,
Read Virgil; *but if you desire good skill*
In Herbals, Macer *them in verse will show;*
If Roman *Civil Wars fain you would know,*
Lucan *peruse, who tells you all those fights.*
If you delight in love and wanton sights,
Run Ovid *o're. But if your mind be set,*
Above all worldly things wisdom to get;
Hear, and attend, that you may better note,
How one may lead a life from vice remote.
Then come, and (lest you go too far amiss)
Learn here by reading what true wisdom is.

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1. *Help strangers what thou canst; for friends to gain*
By due deserts is better than to raign.
2. *Gods secrets, and what Heaven is, to enquire*
Forbear; being mortal, mortal things desire.
3. *Leave fearing death, for it is fond in thee,*
Through fearing death, not one good day to see.
4. *Strive not being angry, where a doubt may be:*
Wrath keeps the mind that truth it cannot see.

5. *Slack*

35. Ne dubites cum magna petas, impendere parva:
His etenim rebus conjungit Gratia charos.
36. Litem inferre cave, cum quo tibi gratia juncta est:
Ira odium generat, concordia nutrit amorem.
37. Servorum ob culpam cum te dolor urget in iram,
Ipse tibi moderare, tuis ut parcere possis.
38. Quem superare potes interdum vince ferendo:
Maxima enim morum semper patientia virtus.
39. Conserva potius quæ sunt jam parta labore,
Cum labor in damno est, crescit mortalis egestas.
40. Dapsilis interdum notis, & charus amicis,
Cum fueris felix, semper tibi proximus esto.

Catonis Distichorum de Moribus Liber secundus.

PRÆFATIO.

TElluris si forte velis cognoscere cultum,
Virgilium legito: quod si mage nosse laboras
Herbarum vires, *Macer* tibi carmine dicet:
Si Romana cupis, vel civica noscere bella,
Lucanum quæras, qui Martis Prælia dicet:
Si quid amare libet, vel discere amare legendo,
Nasonem petito: sin autem cura tibi hæc est,
Ut sapiens vivas, audi, quo discere possis
Per quæ semotum vitiis traducitur ævum:
Ergo ades, & quæ sit sapientia disce legendo.

---

1. SI potes, ignotis etiam prodesse memento:
Utilius regno, meritis acquirere amicos.
2. Mitte arcana Dei, cœlumque inquirere quid sit:
Cum sis mortalis, quæ sunt mortalia cura.
3. Linque metum lethi: nam stultum est tempore in omni
Dum mortem metuis, demittere gaudia vitæ.
4. Iratus de re incerta contendere noli:
Impedit ira animum ne possit cernere verum.

5. *Slack not to spend, when a just cause desires,*
We must be somewhat free, when time requires.
6. *Rejoyce in little, shun what is extream;*
The ship rides safest in a little stream.
7. *With what thou art asham'd disclose to none:*
Lest many blame, what thou dislik'st alone.
8. *Conceit not that bad men their sins do gain:*
For sins are sometimes hid, and sometimes plain:
9. *The strength of little men do not despise:*
Whom Nature hath made weak, she makes more wise.
10. *When thou hast not thy match, in time retreat:*
We see the conquer'd oft the Victor beat.
11. *Brabble not with him, whom thou dost well know;*
The greatest strife doth oft from least words grow.
12. *Seek not thy lot, what Gods intentions be,*
He knows, without thee, what to do with thee.
13. *Envy for gaudy state be sure to fear;*
Which, if it do not hurt, is hard to bear.
14. *Be of good comfort, though condemned wrong;*
Who gets by unjust doom, ne're joys it long.
15. *Of words in brawling make no repetition;*
Who rakes up discord, shews a bad condition.
16. *Neither commend thy self, nor thy self blame;*
Whom glory vain doth vex, fools do the same.
17. *Spare what you get; when one excesly spends,*
What hath been long a getting, quickly ends.
18. *Play thou the fool, when time needs such a guise;*
Folly to counterfeit becomes the wise.
19. *Excess and Avarice be sure to fly,*
For to thy credit they are contrary.
20. *Credit not always them that things relate;*
Small heed is given to them that often prate.
21. *If you in drink offend, do not excuse it;*
The fault is not the wines, but you abuse it.
22. *Commit thy secret to a friend that's sure,*
With a good Doctor trust thy bodies cure.
23. *To see bad men to thrive, grieve not at all,*
Fortune smiles on them to their greater fall.

5. Fac ſumptum propere, cum res deſiderat ipſa :
Dandum etenim eſt aliquid,cum tempus poſtulat,aut res.
6. Quod nimium eſt fugito, parvo gaudere momento :
Tuta mage eſt puppis, modico quæ flumine fertur.
7. Quod pudeat, ſocios prudens celare memento ;
Ne plures culpent id, quod tibi diſplicet uni.
8. Nolo putes pravos homines peccata lucrari :
Temporibus peccata latent, & tempore patent.
9. Corporis exigui vires contemnere noli :
Conſilio pollet, cui vim natura negavit.
10. Quem ſcieris non eſſe parem tibi, tempore cede ;
Victorem a victo ſuperari ſæpe videmus.
11. Adverſus notum noli contendere verbis ;
Lis minimis verbis interdum maxima creſcit.
12. Quid Deus intendat noli perquirere ſorte ;
Quid ſtatuat de te, ſine te, deliberat ipſe.
13. Invidiam minimo cultu vitare memento ;
Quæ ſi non lædit, tamen hanc ſufferre moleſtum eſt.
14. Eſto animo forti, cum ſis damnatus inique ;
Nemo diu gaudet, qui judice vincit inique.
15. Litis præteritæ noli maledicta referre :
Poſt inimicitias iram meminiſſe, malorum eſt.
16. Nec te collaudes, nec te culpaveris ipſe :
Hoc faciunt ſtulti, quos gloria vexat inanis.
17. Utere quæſitis modice, cum ſumptus abundat :
Labitur exiguo, quod partum eſt tempore longo.
18. Inſipiens eſto, cum tempus poſtulat aut res :
Stultitiam ſimulare loco, prudentia ſumma eſt.
19. Luxuriam fugito, ſimnl & vitare memento
Crimen avaritiæ : nam ſunt contraria famæ.
20. Nolito quædam referenti credere ſemper :
Exigua iis tribuenda fides, qui multa loquuntur.
21. Quod potu peccas, ignoſcere tu tibi noli :
Nam nullum crimen vini eſt, ſed culpa bibentis.
22. Conſilium arcanum tacito committe ſodali,
Corporis auxilium medico committe fideli.
23. Noli ſucceſſus indignos ferre moleſte :
Indulget fortuna malis, ut lædere poſſit.

24. *Foresee to bear such things on thee may light:*
An evil hurteth less by good foresight.
25. *In adverse fortunes let not down thy head;*
Keep hope; hope never leaves men, no, not dead.
26. *Let not a thing slip that doth please thy mind;*
Time hath a lock before, but's bald behind.
27. *What's past consider, what's to come foresee:*
In this like Janus, *that looks two ways, be.*
28. *To make you stronger, sometimes eat in measure:*
We owe more to our health, than to our pleasure.
29. *The peoples censure never scorn alone,*
Lest whilst thou slightest many, thou please none.
30. *Have great care of thy health, which is the chief:*
Blame not the times, when thou work'st thine own grief.
31. *Regard not dreams: for what men wish should be*
When they are awake, they hoping in sleep see.

The third Book of *Cato's* Distichs Concerning Manners.

THE PREFACE.

READER, if thou this verse away wouldst bear,
These Rules of living well, be sure to hear.
With learning store thy mind, cease not to learn;
Without it none can life from death discern.
Thou shalt get good by't: but if thou it scorn,
Thou mak'st thy self, not me that write, forlorn.

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1. *WHen thou liv'st well, mind not what lewd folk say:*
It is not in your power their tongues to sway.
2. *Being produc'd as witness, what thou can,*
Hide thy friends faults (yet play the honest man.)
3. *Soothing and lisping speeches still beware,*
Plain truth is sound, but lies deceitful are.
4. *Fly sloth and sluggishness, for when the mind*
Grows faint, through idleness, the bodies pin'd.

5. *Mirth*

24. Prospice qui veniunt hos casus esse ferendos:
Nam levius lædit, quicquid provideris ante.
25. Rebus in adversis animum submittere noli:
Spem retine: spes una hominem nec morte relinquit.
26. Rem tibi quam noscis aptam, dimittere noli:
Fronte capillata, post est Occasio calva.
27. Quod sequitur specta, quodque imminet ante videto.
Illum imitare Deum, qui partem spectat utramque.
28. Fortior ut valeas, interdum parcior esto:
Pauca voluptati debentur, plura saluti.
29. Judicium populi nunquam contempseris unus;
Ne nulli placeas, dum vis contemnere multos.
30. Sit tibi præcipue, quod primum est, cura salutis.
Tempora ne culpes, cum sis tibi causa doloris.
31. Somnia ne cures: nam mens humana quod optat,
Cum vigilat, sperans per somnum cernit id ipsum.

Catonis Distichorum de Moribus Liber tertius.

PRÆFATIO.

HOc quicunque velis carmen cognoscere, Lector;
Hæc præcepta feres, quæ sunt gratissima vitæ.
Instrue præceptis animum, nec discere cesses;
Nam sine doctrina, vita est quasi mortis imago.
Commoda multa feres: sin autem spreveris illud,
Non me scriptorem, sed te neglexeris ipse.

---

1. CUm recte vivas, ne cures verba malorum;
Arbitrii nostri non est quid quisque loquatur.
2. Productus testis, (salvo tamen ante pudore)
Quantumcunque potes, celato crimen amici.
3. Sermones blandos blæsosque cavere memento:
Simplicitas veri sana est, fraus ficta loquendi.
4. Segnitiem fugito, quæ vitæ ignavia fertur:
Nam cum animus languet, consumit inertia corpus.

5. *Mirth with thy labour sometimes put in ure;*
That better thou mayst thy labour endure.
6. *Carp not at that which others do or say,*
Lest some thus scoff at thee another day.
7. *What stock thy friends by will have left to thee,*
Keep and encrease, lest thou a by-word be.
8. *If thou hast wealth good store towards thine end,*
Live frankly, and be free to every friend.
9. *Good counsel from thy servant do not slight,*
Scorn no mans judgment, so that it be right.
10. *If thine Estate be not as 'twas before,*
Yet see thou live content with present store.
11. *For portion see thou marry not a Wife,*
Nor care to keep her if she fall to strife.
12. *By others take example what t' avoid,*
Or do; anothers life is our best guide.
13. *Attempt that only which thou canst perform,*
Lest, over-prest with th' work, thou leav't with scorn.
14. *What thou seest badly done, do not conceal;*
Lest thou be thought like them, thou'lt not reveal.
15. *Appeal to th' Judge, being over-born by might;*
For Laws themselves would fain be rul'd by right.
16. *What thou deserv'st to bear, bear without grudge:*
And being guilty, be thy proper Judge.
17. *Read much, and when that's read, read more again;*
Poets, not to be trusted, wonders feign.
18. *Say little at a feast, lest thou be nam'd*
A tatler, whilst thou wouldst be civil fam'd.
19. *Thy angry Wives tart language do not fear;*
When women would deceive, they shed a tear.
20. *Use thine estate, but make no wilful waste;*
Who wast their own, would others spend as fast.
21. *Resolve, of death no fear is to be had;*
Which though not good it self, ends all that's bad.
22. *Thy Wives tongue bear with, if she thrifty be:*
For not to bear, but brawl, is bad in thee.
23. *Thy parents love, the one as well as th' other;*
To please thy Father, do not cross thy Mother.

The

5. Interpone tuis interdum gaudia curis;
Ut possis animo quemvis sufferre laborem.
6. Alterius dictum, aut factum ne carpseris unquam;
Exemplo simili ne te derideat alter.
7. Quæ tibi sors dederit, tabulis suprema notato;
Augendo serva, ne sis quem fama loquatur.
8. Cum tibi divitiæ superant in fine senectæ;
Munificus f cito vivas, non parcus amicis.
9. Utile consilium Dominus ne despice servi;
Nullius sensum, si prodest, 'tempseris unquam.
10. Rebus & in censu, si non est quod fuit ante,
Fac vivas contentus eo, quod tempora præbent.
11. Uxorem fuge ne ducas, sub nomine dotis:
Nec retinere velis, si cœperit esse molesta.
12. Multorum disce exemplo, quæ facta sequaris,
Quæ fugias: vita est nobis aliena magistra.
13. Quod potes id tentes, operis ne pondere pressus,
Succumbat labor, & frustra tentata relinquas.
14. Quod nosti haud recte factum, nolito tacere;
Ne videare malos imitari velle tacendo.
15. Judicis auxilium sub iniqua lege rogato:
Ipsæ etiam leges cupiunt ut jure regantur.
16. Quod merito pateris, patienter ferre memento:
Cumque reus tibi sis, teipsum judice damna.
17. Multa legas facito; perlectis perlege multa;
Nam miranda canunt, sed non credenda, Poetæ.
18. Inter convivas fac sis sermone modestus;
Ne dicare loquax, dum vis urbanus haberi.
19. Conjugis iratæ noli tu verba timere:
Nam lacrymis struit insidias, dum fœmina plorat.
20. Utere quæsitis sed ne videaris abuti:
Qui sua consumunt, cum deest, aliena sequuntur.
21. Fac tibi proponas, Mortem non esse timendam;
Quæ bona si non est, finis tamen illa malorum est.
22. Uxoris linguam, si frugi est, ferre memento:
Namque malum est nil velle pati, nec posse tacere.
23. Dilige non ægra charos pietate parentes:
Nec matrem offendas, dum vis bonus esse parenti.

The Fourth Book of *Cato*'s Distichs concerning Manners.

THE PREFACE.

WHoever thou art, that fain would'st live secure;
And not to hurtful vice thy mind enure:
Remember that these Rules thou often read;
Which in thy course of life may thee bestead.

IF thou wouldest happy be, riches despise:
Which they that dote upon live beggar-wise.
2. *Natures supplies will no time fail to thee,*
If thou with needful things contented be.
3. *When through thy fault, things go not to thy mind;*
Say not that Fortune, which is nothing, 's blind.
4. *Love money well, but lov't not for its sight,*
In which no honest man takes much delight.
5. *Make much of one, when thou hast store of pelf,*
A rich man sick, hath Cash, but not himself.
6. *Since thou endur'st at School to be well beaten;*
Endure thy Fathers words, when he doth threaten.
7. *Look after things of profit, and eschew*
Those apt to errors, whence no good ensue.
8. *Give at once askin , what you safely can;*
It's part of gains to help an honest man.
9. *Search quickly what it is that thou suspectest;*
Things oft do harm, which thou at first neglectest.
10. *When unto Venery thy thoughts do tend,*
Take heed of Gluttony, the bellies friend.
11. *When thou dost think, to fear all beasts there's need,*
I charge thee that of man thou take great heed.
12. *If thou in strength of body dost surmount,*
Be wise: thus men will valiant thee account.
13. *Beg help of thy known friends in any grief;*
No Doctor, like a friend, can give relief.
14. *Why dies the beast, when thou hast done amiss?*
Safety therein to seek great fondness is.

15. *When*

Catonis Distichorum de Moribus Liber quartus.

PRÆFATIO.

SEcuram quicunque cupis traducere vitam,
Nec vitiis hærere animum, quæ moribus obsunt.
Hæc præcepta tibi semper relegenda memento;
Invenies aliquid, in quo te utare magistro.

---

1. DEspice divitias, si vis animo esse beatus;
Quas qui suspiciunt, mendicant semper avari.
2. Commoda naturæ nullo tibi tempore deerunt,
Si contentus eo fueris, quod postulat usus.
3. Cum sis incautus, nec rem ratione gubernes:
Noli Fortunam, quæ non est, dicere cæcam.
4. Dilige denarium, sed parce dilige formam:
Quam nemo sanctus, nec honestus captat habere.
5. Cum sueris locuples, corpus curare memento:
Æger dives habet nummos, sed non habet ipsum.
6. Verbera cum tuleris discens aliquando magistri:
Fert patris imperium, cum verbis exit in iram.
7. Res age quæ prosunt: rursus vitare memento,
In quibus error inest, nec spes est certa laboris.
8. Quod donare potes, gratis concede roganti:
Nam recte fecisse bonis in parte lucrorum est.
9. Quod tibi suspectum est, confestim discute quid sit:
Namque solent, primo quæ sunt neglecta, nocere.
10. Cum te detineat Veneris damnosa voluptas,
Indulgere gulæ noli, quæ ventris amica est.
11. Cum tibi proponas animalia cuncta timere,
Unum hominem tibi præcipio plus esse timendum.
12. Cum tibi prævalidæ fuerint in corpore vires,
Fac sapias, sic tu poteris vir fortis haberi.
13. Auxilium a notis petito, si forte laboras:
Nec quisquam melior medicus, quam fidus amicus.
14. Cum sis ipse nocens, moritur cur victima pro te?
Stultitia est morte alterius sperare salutem.

15. Cum

15. *When you a Mate or faithful friend desire;*
Not after's wealth, but after's life enquire.
16. *Shun Niggard's name in using thine old store;*
What good doth wealth, if wealthy, thou beest poor?
17. *If while thou liv'st thou would'st keep a good name,*
Detest those vicious pleasures which breed shame.
18. *Mock not old folks, if thou hast any brain,*
For he that's old, grows childish once again.
19. *Get learning: whereas means suddenly quail,*
Art tarries, and a man will never fail.
20. *Observe with silence what each man doth say:*
Speech doth mens manners hide, and them bewray.
21. *Practise thine Art, though thou it understand:*
As care by wit, so use is helpt by th' hand.
22. *Do not much dread the time of future death;*
He fears it not, that knows to scorn his breath.
23. *Learn thou of learned men, th' unlearn'd of thee:*
For thus must knowledge propagated be.
24. *If thou thy health regard, drink in good measure:*
Many an ill disease proceeds from pleasure.
25. *What thou hast prais'd in publick, and approv'd,*
Do not condemn again, through lightness mov'd.
26. *When things go well, adversity beware;*
Again, when things go ill, do not despair.
27. *Cease not to learn, by care doth wisdom grow:*
Few men by long experience come to know.
28. *Praise sparingly; for whom thou dost commend,*
One day will shew how much he is thy friend.
29. *What thou know'st not, to learn think it no shame:*
To know deserveth praise, not to know merits blame.
30. *In love and wine there is both strife and joy:*
Take what doth please, and shun what doth annoy.
31. *Sullen and silent men do thou beware,*
Where th' River's still, the waters deepest are.
32. *When thine Estate is not unto thy mind,*
See other mens, which thou mayst far worse find.
33. *Strive not above thy strength: the shore to keep,*
Is better than to lanch into the deep.

34. Seek

15. Cum tibi vel socium, vel fidum quæris amicum,
Non tibi fortuna est hominis, sed vita petenda.
16. Utere quæsitis opibus, fuge nomen avari:
Quid tibi divitiæ prosunt, si pauper abundas?
17. Si famam servare cupis, dum vivis, honestam;
Fac fugias animo, quæ sunt mala gaudia vitæ.
18. Cum sapias animo, noli irridere senectam:
Nam quicunque senex, sensus puerilis in illo est.
19. Disce aliquid, nam cum subito fortuna recedit,
Ars remanet, vitamq; hominis non deserit unquam.
20. Omnia perspicito tacitus, quæ quisque loquatur:
Sermo hominum mores, & celat, & indicat idem.
21. Exerce studium, quamvis perceperis artem,
Ut cura ingenium, sic & manus adjuvat usum.
22. Multum ne cures venturi tempora lethi:
Non timet is mortem, qui scit contemnere vitam.
23. Disce, sed a doctis; indoctos ipse doceto:
Propaganda etenim rerum doctrina bonarum est.
24. Hoc bibe, quod prosit, si tu vis vivere sanus:
Morbi causa mali est homini quandoque voluptas.
25. Laudaris quodcunq; palam, quodcunq; probaris;
Hoc vide ne rursus levitatis crimine damnes.
26. Tranquillis rebus, quæ sunt adversa caveto;
Rursus in adversis, melius sperare memento.
27. Discere ne cesses, cura sapientia crescit:
Rara datur longo prudentia temporis usu.
28. Parce laudato; nam quem tu sæpe probaris,
Una dies, qualis fuerit, monstrabit, amicus.
29. Ne pudeat, quæ nescieris, te velle doceri:
Scire aliquid, laus est; pudor est nil discere velle.
30. Cum Venere & Baccho lis est, & juncta voluptas:
Quod lautum est, animo complectere, sed fuge litem.
31. Demissos animo, & tacitos vitare memento:
Qua flumen placida est forsan latet altius unda.
32. Cum tibi displiceat rerum fortuna tuarum,
Alterius specta, quo sit discrimine pejor.
33. Quod potes id tenta: nam littus carpere remis,
Tutius est multo, quam velum tendere in altum.

34. Contra

34. *Seek not to thrust an honest man from's right;*
For God will always punish wrongful spight.
35. *When goods thou loseſt, do not much complain:*
But rather joy, if thou mayſt them obtain.
36. *The care is hard to ſpend our means by loſſes;*
Yet ſometimes for our friends we muſt bear croſſes.
37. *Thy ſelf no promiſe make to live long here:*
Death as thy ſhade, attends thee every where.
38. *With Incenſe God appeaſe, let bullocks grow;*
Think not to pleaſe God with a bloody vow.
39. *Yield unto fortune, and to men of might;*
He that did wrong, may come to do thee right.
40. *Chaſtiſe thy ſelf, if ought thou doſt amiſs,*
In healing wounds, ſmart by ſmart cured is.
41. *Never thy friend after long time reject;*
Suppoſe he's chang'd: yet his firſt love reject.
42. *That thou mayſt purchaſe love, the kinder be;*
Leſt name of thankleſs-perſon light on thee.
43. *Be not ſuſpicious, leſt thou wretched be,*
With ſuch, and Cowards, death doth beſt agree.
44. *When thou haſt ſervants bought, that thou mayſt uſe them;*
Slaves call them, yet, being men, do not abuſe them.
45. *The firſt occaſion offered, quickly take:*
Leſt thou look after what thou didſt forſake.
46. *At ſudden death of ill men be not glad:*
They happy die, whoſe life was never bad.
47. *If poor, thou haſt a wife of blemiſht fame;*
Take heed thou doſt not bear the Cuckolds name.
48. *Having learnt much, learn more; and ſhun as naught*
(Above all things) an ill-will to be taught.
49. *Do'ſt wonder why theſe Verſes are ſo plain?*
The ſenſes briefneſs makes them go by twain.

Eraſm. Rot. in Epiſt. ad Joh. Nevium.

I *Think nothing ought to be diſdained, be it never ſo mean which pertains to Learning, much leſs theſe Verſes which are of ſuch pure Latin, and ſo profitable for good manners.*

34. Contra

34. Contra hominem justum prave contendere noli:
Semper enim Deus injustas ulciscitur iras.
35. Ereptis opibus noli mœrere querendo:
Sed gaude potius, tibi si contingat habere.
36. Est jactura gravis, quæ sunt, amittere damnis:
Sunt quædam quæ ferre decet patienter amicum.
37. Tempora longa tibi noli promittere vitæ:
Quocunque ingrederis, sequitur mors, corporis umbra.
38. Thure Deum placa, vitulum sine crescat aratro:
Ne credas placare Deum, dum cæde litatur.
39. Cede locum læsus fortunæ, cede potenti:
Lædere qui potuit, prodesse aliquando valebit.
40. Quum quid peccaris, castiga te ipse subinde:
Vulnera dum sanas, dolor est medicina doloris.
41. Damnaris nunquam post longum tempus amicum,
Mutavit mores: sed pignora prima memento.
42. Gratior officiis quo sis mage, charior esto;
Ne nomen subeas, quod dicitur Officii-perda.
43. Suspectus, caveas, ne sis miser omnibus horis:
Nam timidis & suspectis, aptissima mors est.
44. Cum fueris famulos, proprios, mercatus, in usus,
Et servos dicas; homines tamen esse memento.
45. Quamprimum capienda tibi est occasio prima,
Ne rursus quæras, quæ jam neglexeris ante.
46. Morte repentina noli gaudere malorum:
Fœlices obeunt, quorum sine crimine vita est.
47. Cum conjux tibi sit, nec res, & fama laboret;
Vitandum ducas inimicum nomen amici.
48. Cum tibi contingat studio cognoscere multa,
Fac discas multa, & vites nescire doceri.
49. Miraris verbis nudis me scribere versus?
Hos brevitas sensus fecit conjungere binos.

Erasm. Rot. in Epist. ad Joh. Nevium.

EGo nihil fastidiendum duco quantumvis humile, quod ad bonas pertinet literas, nedum hosce versus tanta Romani sermonis munditie, tamq; ad bonos mores conducibiles.

Ex-

Excellent Sayings of the seven Wise Men of *Greece*.

1. Of *PERIANDER* of *Corinth*.

Please all men.
Rashness is dangerous.
Pleasures are always mortal; but honours immortal.

Be the same to your friends when they are in adversity.
5. *Filthy gain is a very bad thing.*
Conceal thine own misfortune, lest thou make thine enemies rejoyce.
Stick to the Truth.
Hate violence.
Moderate pleasure.
10. *Follow godliness.*
Abstain from vices.
Be pitiful to them that humbly intreat thee.
Frequent the company of wise men.
Have good men in esteem.
15. *Avoid disgrace.*

Dicta insignia septem SAPIENTUM Græciæ.

1. PERIANDRI *Corinthii.*

Omnibus placeto.
Periculosa temeritas.
Semper voluptates sunt mortales: honores autem immortales.
Amicis adversa fortuna utentibus idem esto.

5. Lucrum turpe, res pessima
Infortunium tuum celato, ne voluptate afficias inimicos.
Veritari adhæreto.
Violentiam oderis.
Voluptati tempera.
10. Pietatem sectare.
A vitiis abstine.
Supplicibus misericors esto.
Sapientum utere consuetudine.
Bonos in pretio habeto.
15. Probrum fugito.

Do those things of which it may not repent thee.	Ea facito, quorum non possit pœnitere.
Imitate that which is just.	Quod justum est imitare.
Honour those that are well deserving.	Bene meritos honora.
Hate slandering.	Calumniam oderis.
20. *When you have mistaken, change your resolution.*	20. Cum erraris, muta consilium.
Shew your self ready to pleasure all men.	Omnibus teipsum præbe.
Fear the Magistrates.	Magistratus metue.
Perform whatsoever thou hast promised.	Quicquid promiseris facito
Do the things that are just.	Age quæ justa sunt.
25. *Give place to great men.*	25. Principibus cede.
Refrain from an oath.	A jure jurando abstine.
Commend things that are honest.	Laudato honesta.
Recompence a good turn.	Beneficium rependе.
Rest is a good thing.	Bona res quies.
30. *Instruct your children.*	30. Liberos institue.
Hate controversie.	Litem oderis.
Heed the things which concern thee.	Audi quæ ad te pertinent.
Answer in time.	Responde in tempore.
Envy no body.	Ne cui invideas.
35. *Rule your eyes.*	35. Oculos moderare.
Cherish hope.	Spem fove.
Be affable, or easie to be spoken to.	Affabilis esto.
Keep lasting friendship.	Diuturnam amicitiam custodi.
Follow concord.	Concordiam sectare.
40. *Do not speak for favour.*	40. Ne loquaris ad gratiam.
Trust not to the time.	Ne tempori credideris.
Grieve not for everything.	Ne quavis de re doleas.
Shew respect to thine elder.	Seniorem reverere.

Spare

Spare as if thou wert immortal.
45. *Hope as if thou wert mortal.*
Be not lifted up with praise.
Give place to great men.
Think on mortal things.
Do not a wrong the first.
50. *Gnaw not upon a dead man.*
Advise blamelesly.
Do not neglect thy self.
Die for thy Country.

Beget children of women that are free born.
Conceal a secret.
55. *Wait for an opportunity.*

Bestow with profit.
Avoid grief.
Make use of thy friends.
Delight thy friends.

Parcito tanquam immortalis.
45. Sperato tanquam mortalis.
Ne efferaris gloria.
Cede magnis.
Mortalia cogita.
Ne prior injuriam facias.
50. Mortuum ne rodito.

Consule inculpate.
Teipsum ne negligas.
Mortem oppete pro patria

Ex ingenuis liberos crea.

Arcanum cela.
55. Opportunitatem exspecta.
Largire cum utilitate.
Dolorem fuge.
Amicis utere.
Delecta amicos.

---

2. Of Bias of Priene.

BEhold thy self in a Looking-glass, and if thou shalt seem to be beautiful, do those things which become thy beauty; but if thou beest ill-favoured, recompence that with thy fair

2. *Biantis Prienai.*

IN speculo teipsum contemplare, & si formosus apparebis, age quæ deceant formam; sin deformis, quod in facie minus est, id morum pensato

carriage that is not so fair in thy face.

5. *Speak not evil of God, but hearken after him.*

Hear much, speak little.

First, understand what thou hast to do, and then fall to thy work.

Praise not an unworthy man for his riches.

Take a thing by perswasion, not by force.

10. *Get trouble in thy youth, and wisdom in old age.*

pensato pulchritudine.

5. De Numine nè malè loquare, quid sit autem ausculta.

Audito multa, loquere pauca.

Priùs intellige, & deinde ad opus accede.

Nè ob divitias laudâris virum indignum.

Persuasione cape, non vi.

10. Compara in adolescentiâ quidem molestiam, in senectute verò sapientiam.

3. Of Pittacus of Mitylene.

Do not tell those things aforehand which you are about to do, for if you be disappointed, you will be laughed at.

Restore that which is given you to lay up.

When thou art hurt by thy friends in small matters, bear with them.

Give no bad language to your friend.

3. *Pittaci Mitylenæi.*

Quæ facturus es ea nè prædixeris, frustratus enim rideberis.

Depositum redde.

A familiaribus in minutis rebus læsus, feras.

Amico nè maledixeris.

5. Be

5. *Be the master over your wife.*
Look for the same things from your children which you shall do to your parents.
Be not slothful.
Contend not with thy parents, although thou speak reason.
Bear not a command, before thou hast learned to obey.
10. *Mock not a man in misery.*
Take heed you do not desire those things that cannot be done.
Do not be hasty to speak.
Know thy self.
Above all things worship God.
15. *Reverence thy parents.*
Restrain pleasure.
Do not think thine enemy thy friend.
Be not a judge amongst friends.
Let not thy tongue run before thy wit.
20. *Obey the Laws.*
Do nothing too much.
Be willing to hear.
Put away enmity.
Marry a wife of thine equals, lest if thou marriest one of them that are richer than thou, thou get thee masters, not kinsfolks.

5. Uxori dominare.
Quæ feceris parentibus eadem à liberis expecta.
Desidiosus nè esto.
Ne contende cum parentibus, si justa dixeris.
Ne geras imperium priusquam parere didiceris.
10. Infortunatum ne irriseris.
Quæ fieri non possunt cave ne concupiscas.
Ne festinaveris loqui.
Nosce teipsum.
Ante omnia venerare Numen.
15. Parentes reverere.
Voluptatem coerce.
Inimicum ne putes amicum.
Inter amicos ne sis Judex.
Ne lingua præcurrat mentem.
20. Legibus pare.
Ne quid nimis.
Audito libenter.
Inimicitiam solve.
Uxorem ducito ex æqualibus; ne, si ex ditioribus duxeris, dominos tibi pares, non affines.

4. Of Cleobulus of Lindus.

BE not puft up at any time.

Turn over thy Books again.

Judg justly.

Forbear bad language.

5. *Overcome thy Parents with forbearance.*

Cast not off an inferiour.

Throw not thy self headlong into danger.

Love thy friends things, and keep them as if they were thine own.

Do not to another man that which thou hatest.

10. *Threaten no body, for that is a womanish thing.*

Go sooner to thy friends that are in misery than to them that are in prosperity.

A stone is the trier of gold, and gold of men.

A liar depraveth his life with slandring.

15. *Whosoever is discreet and wise hateth liars.*

Have a care of thy house.

Instruct thy children that are most dear to thee.

Do good to good men.

4. Cleobulus Lindius.

NE sis unquam elatus.

Libros revolve.

Juste judicato.

A maledicentiâ temperato.

5. Parentes patientiâ vince.

Inferiorem ne rejicias.

Ne teipsum præcipites in discrimen.

Res amici diligas, & perinde serves ut tuas.

Quod oderis alteri ne feceris.

10. Ne cui miniteris, est enim muliebre.

Citiùs ad infortunatos amicos quàm fortunatos proficiscere.

Lapis auri index, aurum hominum.

Mendax calumniâ vitam corrumpit.

15. Mendaces odit quisquis prudens ac sapiens.

Domûs curam age.

Liberos tibi charissimos erudi.

Bonis benefacito.

Throw away suspicion.
20. *Remember a courtesie received.*
Do not covet other mens things.
Nothing is more precious than a vow.

Suspicionem abjicito.
20. Beneficii accepti memento.
Aliena nè concupiscas.
Voto nihil pretiosius.

Of Chilo of Lacedæmon.

KNow thy self.
Covet nothing that is too much.
Misery is an attendant upon debt and suits.
Exertise temperance.
5. *Obey the time.*
Please the multitude.
Be approved in thy behaviour.
Hate slanders.
Do not envie any mans things that are mortal.
10. *Avoid filthy things.*
Get an estate honestly.
Use wisdom.
Do not suspect any thing.
Be not burthensome.

5. *Chilonis Lacedæmonii*

NOsce teipsum.
Nihil nimium cupias.
Comes æris alieni atque litis est miseria.
Temperantiam exerce.
4. Tempori pare.
Multitudini place.
Moribus probatus esto,
Oderis calumnias.
Nè cui invideas mortalia.
10. Turpia fuge.
Justè rem para.
Sapientiâ utere.
Nè quid suspiceris.
Ne fueris onerosus.

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5. Of Solon of Athens

WOrship God.
Relieve thy friends.

6. *Solonis Atheniensis.*

DEum cole.
Amicis succurre.

Sustain

Sustain the truth.
Obey the Laws.
5. *Moderate thine anger.*
Hate bad men.
Reverence thy Parents.
Envie no body.
Do not swear.
10. *Consider what is honest.*
Commend vertue.

Veritatem sustineto.
Legibus pareto.
5. Iracundiæ moderare.
Malos odio prosequitor.
Parentes reverere.
Nemini invideto.
Ne jurato.
10. Cogita quod justum est.
Virtutem laudato.

7. Thales of Miletus.

Honour thy Prince.
Be like thy self.
Take in good part that which thou hast.
Follow glory.
5. *Love peace.*
Pack a tale-bearer out of thy house.
Try thy friends.
Make a promise to no body.
Abstain from vices.
10. *Have a care of thy life.*
Deserve commendation with all men.

7. *Thaletis Milesii.*

Principem honora,
Similis tui sis.
Quod adest, boni consulito.
Gloriam sectare.
5. Pacem dilige.
Susurronem ex ædibus ejice.
Amicos probato.
Nemini promittito.
A vitiis abstineto.
10. Vitæ curam age.
Laudatus esto apud omnes.

The sayings of the Seven Wise men: out of *Ausonius*'s Poems.

1. *Of Periander.*

PRofit and Honesty never disagree.
More wealthy that one grows, more careful be.
It's ill to wish for death, and worse to fear it.
What you must needs do, do it cheerfully.
5. *Of many fear'd, of many men beware.*
If fortune smile, fear to be raisʼd too high.
If fortune roar, fear under waves to lye.

2. *Of Bias.*

WHat is the sum of good? A Conscience free from blame.
What is a man's greatest blame? Only another man.
Who's rich? who nothing craves. Who's poor? who covets (more.
What is a Matron's best portion? Chastity.
5. *What woman's chast? Of whom fame fears to lye.*
What is a wise mans work? When hurt he may, to will.
What is the fool's? When he can do no hurt, to will.

3. *Of Pittacus.*

WHo cannot hold his tongue knows not to speak.
One good mans word I wish rather than many bad.
He's mad that envies proud and prosperous men.
He's mad that laughs at poor mens misery.
5. *Obey that law which you your self have made.*
When things go well, friends upon thee will flow.
When things go ill, but few friends thou canst know.

Dista

Dicta septem Sapientum, ex Ausonii *carminibus.*

1. *Periandri.*

NUnquam discrepat utile à decoro.
Plus est solicitus, qui magis beatus.
Mortem optare malum, timere pejus.
Faxis ut libeat, quod est necesse.
5. Multis terribilis caveto multos.
Si Fortuna juvat, coveto tolli.
Si fortuna tonat, caveto mergi.

2. *Biantis.*

QUænam summa boni? Mens quæ sit conscia recti.
Pernicies homini quæ maxima? Solus homo alter.
Quis dives? Qui nil cupiat. Quis pauper? Avarus.
Quæ dos matronis pulcherima? Vita pudica.
5. Quæ casta est? De quâ mentiri fama veretur.
Quid prudentis opus? Cum possit, nolle nocere.
Quid stulti proprium? Non posse & velle nocere.

3. *Pittaci.*

LOqui ignorabit qui tacere nescit.
Bono probari mallem, quàm multis malis.
Demens superbis invidet fœlicibus.
Demens dolorem ridet infœlicium.
Pareto legi, quisquis legem sanxeris.
Plures amicos re secunda compares.
Paucos amicos rebus adversis probes.

4. Of Cleobulus.

THe more thou mai'st, the more thou should'st forbear.
A poor man undeserved is fortunes blame.
No man long prospers in his vices.
Spare others much, but not thy self one jot.
5. *Good men to good to yield, is them to spare.*
Ancestors praise to them scarce given is.
Children oft hear what parents did amiss.

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5. Of Chilo.

I'M loth my meaner fear, or better scorn me.
So think of death, as too careless for health.
Sad things overcome by courage or by friend.
If well thou hast done, do not call it to mind.
5. *Old age is pleasing which like youth doth seem.*
Youth is more pleasing which men old age deem.

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6. Of Solon.

I Say One's happy when this life is done.
Match like to like, what is unlike will jar,
Honours do seldom come to men by chance.
Thy friend blame closely, praise him publickly.
5. *Honour that's got by worth exceeds descent.*
What will it boot to heed if thy lot certain be?
Why should one fear, if things lie in uncertainty.

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7. Of Thales.

DAring some ugly thing, thy self, as witness fear.
Life fades, death's glory never doth decay.

4. *Cleobuli.*

QUanto plùs liceat, tam libeat minùs.
Fortunæ invidia est immeritus miser.
Felix criminibus nullus erit diu.
Ignosces aliis multa, nihil tibi.
5. Parcit quisque bonis prodere vult bonos.
Majorum meritis gloria non datur.
Turpis sæpe datur fama minoribus.

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5. *Chilonis.*

NOlo minor me timeat, despiciatve major.
Vive memor mortis, immemor ut sis salutis.
Tristia cuncta exsuperas, aut animo, aut amico.
Tu bene si quid facies, non meminisse fas est.
5. Grata senectus homini quæ parilis juventæ.
Illa juventus gratior quæ similis senectæ.

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6. *Solonis.*

DIco, tunc vitam beatam fata cum peracta sunt.
Par pari jugato conjux, dissidet quod impar est.
Non erunt honores unquam fortuiti muneris.
Clàm coarguas propinquum. sed palàm laudaveris.
5. Pulchrius multò parari, quam creari nobilem.
Certa decreta fors est, quid cavere proderit ?
Sive sunt incerta cuncta, quid timere convenit ?

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7. *Thaletis.*

TUrpe quid ausurus, te, sine teste, time.
Vita perit, mortis gloria non moritur.

What thou intendest to do forbear to tell.
What thou canst not avoid? it's grief to fear.
5. *When you in earnest chide, you help your foe.*
Haste not too much, enough, let that suffice.

Publius's Stage-Verses, or *Seneca*'s Proverbs.

EVery thing is none of our own that comes by wishing.
Expect from another what you do to another man.
A mind that knows how to take heed, knows how to go safely about a thing.
Agreement makes mean helps strong.
5. *Love is taken up, but not laid down at ones pleasure:*
A woman either loves or hates, she knows no third thing.
Suspition inclines to the wrong side.
Love thy Father if he be kind; if otherwise, bear with him.
Thou must have an eye to that which thou mayest lose.
10. *Thou mak'st thy friends faults thine own, if thou suffer them.*
The serving another man is hard to a man that is born free.
He that wrangleth with a drunkard hurts one that is absent.
An angry wooer tells himself many a lye.
A covetous man himself is the cause of his own misery.
15. *A lover knows what he desires, but considers not whether it be good or no.*
A lover dreams of that which he conceits when he is waking.
Any report adds to a calamity.
Love cannot be exhorted, it may pass away.
You may appease a wooer's anger with tears.
20. *A woman is then good when she is openly bad.*
You may easily couzen a covetous man if you be not such a one your self.
A god can scarcely be in love and be wise.
A covetous man doth nothing well but when he dies.
Age bewrayeth its self while it is cunningly concealed.
25. *A covetous man grieves more for a loss than a wise man doth.*
What harm can you wish a covetous man, but that he may live long?

Quod

Quod facturus eris dicere sustuleris.
Crux est si metuas vincere quod nequeas.
5. Cum vere objurgas, sic inimico juvas.
Nil nimium, satis est; ne sit & hoc nimium.

Mimi Publiani, sive Senecæ Proverbia

ALienum est omne quicquid optando evenit.
Ab alio expectes alteri quod feceris.
Animus vereri qui scit, scit tutò aggredi.

Auxilia humilia firma consensus facit.
5. Amor animi arbitrio sumitur, non ponitur.
Aut amat, aut odit mulier, nihil est tertium.
Ad tristem partem strenua suspicio.
Ames parentem, si æquus est; si aliter, feras.
Aspicere oportet quod possis deperdere.
10. Amici vitia si feras, facis tua.
Alieno homini ingenuo acerba est servitus.
Absentem lædit cum ebrio qui litigat.
Amans iratus multa mentitur sibi.
Avarus ipse miseriæ causa est suæ.
15. Amans quid cupiat, scit; quid sapiat, non videt.

Amans, quod suspicatur vigilans somniat.
Ad calamitatem quilibet rumor valet.
Amor extorqueri non potest, elabi potest.
Ab amante lachrymis redimas iracundiam.
20. Apertè mala cùm est mulier, tum demum est bona.
Avarum facilè capias, ubi non sis idem.
Amare & sapere vix deo conceditur.
Avarus, nisi cùm moritur, nihil rectè facit.
Astute, dum celatur, se ætas indicat.
25. Avarus damno potius quam sapiens dolet.
Avaro quid mali optes, nisi ut vivat diu?

One must believe a grieving mind nothing.

Another man's thing likes us, and ours likes another, the best.

To woo is a pleasure in a young man, and a fault in an old man.

30. *When an old woman plaies she makes death sport.*

The same person that makes lov's wound doth cure it.

He makes hast to repent that judgeth rashly.

Prosperity getteth friends and adversity trieth them.

A Dice-player, the better he is at his game, is so much the worse.

35. *Bending breaks a bow, and slacking the mind.*

It is twice welcom, if you suffer on your own accord what is necessary.

He that knows not how to bestow a benefit unjustly begs one.

It is good to see by another mans harm what things are to be avoided.

To receive a courtesie is to sell ones liberty.

40. *An hour is not so good to any body that it is not ill to some.*

It's a double death to anybody to die at anothers pleasure.

He receives more courtesies that knows how to requite them.

You sin twice when you humour him that sins.

A mild disposition provoked is far more grievously angry.

45. *A mans death is good which puts an end to he evils of his life.*

He hath received a courtesie by doing one, that did it to a deserving person.

Venus *is sweetned by fair means, not by a great hand.*

An honest man never humoureth one that doth amiss.

He that saith he hath done a courtesie begs one.

50. *A loving disposition is the greatest friendship.*

Often to bestow a courtesie is to teach one to requite it.

To imitate the words of goodness is the greater malice.

A mans good opinion is safer than money.

A good thing, though it be suppreſt, is not extinguished.

55. *He conquereth twice that conquers himself in a victory.*

Animo

Animo dolenti nihil oportet credere.
Alienum nobis, nostrum plùs aliis, placet.

Amare juveni fructus est, crimen feni.

30. Anus cum ludit, morti delicias facit.
Amoris vulnus, idem, qui sanat, facit.
Ad pœnitendum properat citò qui judicat.
Amicos res optimæ parant, adversæ probant.
Aleator, quantò in arte est melior, tantò est nequior.

35. Arcum intensio frangit, animum remissio.
Bis est gratum, quod opus est, ultrò si offeras.

Beneficium dare qui nescit injustè petit.
Bonum est fugienda aspicere alieno in malo.

Beneficium accipere, libertatem vendere est.
40. Bona nemini hora est ut non alicui sit mala.

Bis cuique mori est, alterius arbitrio mori.
Beneficia plura recipit qui scit reddere.

Bis peccas cùm peccanti obsequium accommodas.
Bonus animus læsus gravius multò irascitur.
45. Bona mors est hominis vitæ quæ extinguit mala.

Beneficium dando accipit, qui digno dedit.

Blanditio non imperio, fit dulcis *Venus*.
Bonus animus nunquam erranti obsequium accommodat.
Beneficium se dedisse qui dicit, petit.
50. Benevolus animus maxima est cognatio.
Beneficium sæpe dare, docere est reddere.
Bonitatis verba imitari, major malitia est.
Bona opinio hominis tutior pecuniâ est.
Bonum tametsi supprimitur non extinguitur.
55. Bis vincit qui se vincit in victoriâ.

Benignus

A kind man studies an opportunity to give.
He is twice kill'd that dyeth by his own weapons.
He sleeps well that doth not feel how ill he sleeps.
An honest man in want is the blame of good men.
60. *A good name keeps it's own lustre in the dark.*
Good intentions though they come short, yet they are not lost.

He loseth his money well, when a guilty person bribes the Judge.
He wrongeth good men whosoever spares them that are bad.
Severity in a good man is the next to justice.
65. *Anger quickly dyeth with a good man.*
It is a good shame which discovereth the danger.
Mercy gets good succour.
Common use of good things is very bad.
When you bestow a courtesie upon worthy persons you engage (all.
70. *Chiding is cruel in adversity.*
We must omit no opportunity to beware.
To one that you always are giving, when you deny him, you bid him take it by force.
An intemperate patient makes a cruel Doctor.
They hate his life whose death friends wait for.
75. *No man is quickly friends with an enemy.*
A danger that is slighted comes the sooner.
A wife that is chaste towards her husband commands him by obeying him.
A proud man's glory doth quickly become his disgrace.
You may better overcome one by advice than by anger.
80. *Patience is a remedy for every grief.*
When vices afford profit, he sins that doth well.
It is better to be scorned than to commit folly.
A merry talking companion upon the high way is as good as a (coach
The prosperity of the wicked quickly comes to nought.
85. *He leaveth an imputation upon life that desires death.*
He that is suffered to more than is fitting will do more than is lawful.
To chide when there is need of advice is to condemn.
The day following is a scholar to the day before it.

Bneig-

Benignus etiam dandi causam cogitat.
Bis interimitur qui suis armis perit.
Bene dormit qui non sentit, quàm malè dormiat.
Bonorum crimen est honestus miser.
60. Bona fama in tenebris proprium splendorem obtinet.
Bene cogitata, si excidunt, non occidunt.

Bene perdit nummos judici cum dat nocens.

Bonis nocet quisquis pepercerit malis.
Bonum apud virum justitiæ proxima est severitas.
65. Bonum apud virum citò moritur iracundia.
Bona turpitudo est quæ periculum indicat.
Bona comparat præsidia misericordia.
Bonarum rerum consuetudo pessima est.
Beneficium dignis ubi das, omnes obligas.
70. Crudelis in re adversa est objurgatio.
Cavendi nulla est dimittenda occasio,
Cui semper dederis, ubi neges, rapere imperas.

Crudelem medicum intemperans æger facit.
Cujus mortem amici expectant, vitam odêrunt.
75. Cum inimico nemo in gratiam citò redit.
Citiùs venit periculum quod contemnitur.
Casta ad virum matrona parendo imperat.

Cito ignominia fit superbi gloria.
Consilio meliùs vincas, quàm iracundia.
80. Cuivis dolori remedium est patientia.
Cùm vitia prosunt, peccat qui rectè facit.
Contemni est levius, quam stultitiâ percuti.
Comes facundus in via pro vehiculo est.
Citò improborum lætitia in perniciem cadit.
85. Crimen relinquit vitæ qui mortem appetit.
Cui plus licet quàm par est, plus vult quàm licet.

Damnare est objurgare, cùm consilio est opus.
Discipulus est prioris posterior dies.

You must be long in preparing war that you may overcome the sooner.

90. *You have called him all the ill names that can be when you have called a man ingrateful.*

Speak not evil of thine enemy, if thou thinkest it.

To consider what may be good is the safest delay.

Grief grows less when it hath not wherewith to increase it.

It is a lie, that a woman doth learn not to weep.

95. *Concord is made more intire by discord.*

We must consider long of what we must once resolve upon.

We must not readily hearken to accusations.

Whilst life is pleasing, then is the best dying.

Gain with an ill name is to be called loss.

100. *The valour of the Souldiers consists in the discretion of the Commander.*

What a day bestows be afraid to lose it, it comes quickly to take it away.

A thing forgone that is not known, is not lost.

Pain inforceth even innocent persons to lie.

Faith is honestly kept even in a bad matter.

105. *Even speed is delay when there is a desire.*

A wise man mendeth his own faults by another mans.

Men in misery take too much, and too little thought.

Sometimes it is even good to forget what you know.

Fortune is thought to be a goddess by peoples gain.

110. *To avoid a lust is to conquer a kingdom.*

When a banished man hath no dwelling, he is like a dead man without a grave.

Even they that do an injury detest it.

It is fit to take a weapon from, and not to give one, to an angry man.

To deny himself to his Country is to endure banishment.

115. *Even one hair hath its shadow.*

Alas, what a miserable thing is it to become old by fearing!

He is fair even to his enemy that hath faith in his counsel.

A fall hurts them that are in a higher place a great deal the more.

He that hath lost his credit, with what can he maintain himself after?

When

Diu operandum est bellum, ut vincas celerius.

90. Dixeris maledicta cuncta, cum ingratum hominem dixeris.
De inimico ne loquare malum, si cogites.
Deliberare utilia mora tutissima est.
Dolor decrescit, ubi quo crescat non habet.
Dediscere flere fœminam, est mendacium.
95. Discordiâ sit charior concordia.
Deliberandum est diu, quod statuendum est semel.
Difficilem oportet aurem habere ad crimina.
Dum vita grata est, mortis conditio optima est.
Damnum appellandum est cum mala fama lucrum.
100. Ducis in consilio posita est virtus militum.

Dies quod donat, timeas amittere; citò raptum venit.

Dimissum, quod nescitur, non amittitur.
Etiam innocentes cogit mentiri dolor.
Etiam peccato rectè præstatur fides.
105. Etiam celeritas in desiderio mora est.
Ex vitio alterius sapiens emendat suum.
Et deest, & superest, miseris cogitatio.
Etiam oblivisci quod scis interdum expedit.
Ex hominum quæstu facta Fortuna est dea.
110 Effugere cupiditatem, regnum est vincere.
Exuli ubi nusquam domus est, sine sepulchro est tanquam mortuus
Etiam qui faciunt, odio habent injuriam.
Eripere telum, non dare irato decet.

Exilium est pati, se denegare patriæ.
115. Etiam capillus unus habet umbram suam.
Eheu quam miserum est, fieri metuendo senem!
Etiam hosti est æquus, qui non habet in consilio fidem.
Excelsis multo facilius casus nocet.

Fidem qui perdit, quò se servet in reliquum?

120. *When fortune flattereth, she comes to catch.*
You may easilier get an estate, than keep it.
A handsome face is a silent commendation.
He is intreated in vain that cannot shew pity.
It is couzenage to receive what you are not able to restore.
125. *Fortune makes him a fool whom she makes too much on.*
He confesseth the fault, that avoids the judgment.
Prospering wickedness is the undoing of good men.
Thou must bear, and not blame what thou canst not avoid.
Future things so fight, as they suffer themselves to be overcome.
130. *Wronged patience doth oft become fury.*
Feigned things will quickly come to their own nature.
He that loseth his credit, can lose nothing else.
Gentleness of disposition carries one on to folly.
Credit, as the soul, never returns thither whence it went.
135. *No body ever lost his credit, but he that had it not.*
Fortune is not content to hurt one once.
Wrath is a thunder-bolt, where it dwells with power.
When thou art grown old, thou shalt strive to no purpose to be young again.
A false railing tearm is a malicious lye.
140. *To rule a womans nature is the despair of all men*
Endure things easie, that you may bear them that are difficult.
Fortune doth none more good than counsel doth.
Fortune is of glass, which when it shines, it is broken.
Thou must bear what doth thee hurt, that thou may'st thorowly bear what doth thee good.
145. *Fortune that no man seeth maketh one acceptable.*
Thriftiness is the misery of a good report.
That Prejudice is heavy which hath not a judgment.
The wrath of an honest man is very heavy.
That mind is grievously punished, which repents after the deed.
150. *A grieved mind hath not a double sentence.*
Every evil is grievous that lyeth under a mask.
Whatever befalls that never was tryed before, doth hurt worse.
The enemy is most grievous that lurketh in ones breast.
The rule of custome is most troublesome.

120. Fortuna cùm blanditur, captatum venit.
Fortunam citùs reperias quàm retineas.
Formosa facies muta commendatio est.
Frustrà rogatur qui misereri non potest.
Fraus est accipere quod non possis reddere.
125. Fortuna nimium quem fovet, stultum facit.
Fatetur facinus, qui judicium fugit.
Felix improbitas optimorum est calamitas.
Feras, non culpes, quod vitare non potes.
Futura pugnant, ut se superari sinant.

130. Furor fit læsa sæpiùs patientia.
Ficta citò ad naturam redierint suam.
Fidem qui perdit nil potest ultrà perdere.
Facilitas animi ad partem stultitiæ rapit.
Fides, ut anima, unde abiit nunquam eò redit.
135. Fidem nemo unquam perdit, nisi qui non habet.
Fortuna obesse nulli contenta est semel.
Fulmen est, ubi cum potestate habitat iracundia.
Frustra, cùm ad senectam ventum est, repetes adolescentiam.
Falsum maledictum malevolum mendacium est.
140. Fœminæ naturam regere, desperare est omnium.
Fer difficilia, ut facilia feras.
Fortuna nulli plus quam consilium valet.
Fortuna vitrea est, quæ, cum splendet, frangitur.
Feras quod lædit, ut quod prodest perferas.

145. Facit gratum fortuna quam nemo videt.
Frugalitas miseria est rumoris boni.
Grave præjudicium est, quod judicium non habet.
Gravissima est probi hominis iracundia.
Gravis animi pœna est, quem post factum pœnitet.
150. Gravis animus dubiam not habet sententiam.
Grave est malum omne quod sub aspectu latet.
Graviùs nocet quodcunque inexpertum accidit.
Gravior inimicus, qui latet sub pectore.
Gravissimum est imperium consuetudinis.

155. *A great crime doth hurt, even when it is but lightly spoken.*
Alas, how hard a thing is the keeping of owes renown! (of.
A man is not in his own body, when he is angry.
Alas, how much is he to be feared, that thinks it safe to dye!
A man that is pittiful to a man in misery, remembers himself.
160. *It is an honest disgrace to dye for a good cause.*
He that doth good in prosperity, hath succour in adversity.
Alas, what a miserable thing it is to be hurt of him of whom you cannot complain!
Poverty bids a man try many things.
Alas, how miserable is that pain which may not speak in the torment.
165. *Alas, what things to be repented of do men run into, by living long!*
A fair speech hath its poyson.
A man dyeth so often as he loseth his children.
A man alwayes carries one thing towards himself, and thinks another thing towards another.
An honest report is a good patrimony.
170. *A man feels it not, if he finds profit by his smart.*
He serves honestly, that yields to the times.
A man hath his life lent him, not given him.
It is better to know one's heir, than to seek one.
An heirs weeping is laughing under a Vizzard.
175. *Often marriages have room for a curse.*
An inferiour startles at what a superiour doth amiss.
To revenge an enemy is to receive another life.
Have a care that no body hate thee through thine own demerit.
When you hold on against his will, you hast him to be gone.
180. *You wrong breeding when you intreat an unworthy man.*
A covetous man is good to no body, and he is the worst to himself.
He doth a courtesie twice to a poor man, that doth it quickly.
Desire of more amongst riches, is a rich want.
He inviteth a fault, that passeth by an offence.
185. *There is nothing pleasant but that which variety refresheth.*
A generous spirit minds not an affront.

155. Grave crimen, etiam cum dictum est leviter, nocet
Heu quam difficile est gloriæ custodia!
Homo extra corpus est suum cùm irascitur.
Heu quam est timendus, quicunque mori tutum putat!.
Homo qui in homine calamitoso est misericors, meminit (sui.
160. Honesta est turpitudo pro bonâ causâ mori.
Habet in adversis auxilia qui in secundis commodat.
Heu, quàm miserum est lædi ab illo de quo non possis (queri!
Hominem experiri multa paupertas jubet.
Heu dolor quàm miser est, qui in tormento vocem non (habet!
165. Heu, quam pœnitenda incurrunt homines, vivendo diu!

Habet suum venenum blanda oratio.
Homo toties moritur, quoties ammittit suos.
Homo semper in sese aliud fert, in alterum aliud cogitat.

Honestus rumor alterum est patrimonium.
170. Homo nescit, si dolore fortunam invenit.
Honestè servit qui succumbit tempori.
Homo vitâ commodatus, non donatus, est.
Hæredem scire utilius est, quàm quærere.
Hæredis fletus sub personâ risus est.
175. Habent locum maledicti crebræ nuptiæ.
Inferior horret quicquid peccat superior.
Inimicum ulcisci vitam accipere est alteram.
Id agas, ne quis tuo te merito oderit.
Invitum cum retineas, exire incitas.
180. Ingenuitatem lædis, cum indignum rogas.
In nullum avarus bonus est, in se pessimus.

Inopi beneficium bis dat, qui dat celeriter.
Instructa inopia est in divitiis cupiditas.
Invitat culpam qui peccatum præterit.
185. Jucundum nihil est nisi quod reficit varietas.
Ingenuitas non recipit contumeliam.

One offends without punishment against him that offends but seldom.
One ingrateful person wrongs all poor men.
There is no reproach in a poor mans life.
190. *A poor man wants a few things, a covetous man all things.*
So use your friend, as to think he may become your enemy.
A stout man, or a prosperous man, can endure envy.
Anger is always a lye in love-matters.
Envy is angry closely, and upon a small occasion.
195. *Shun an angry man for a while, an enemy for a long time.*
Forgetfulness is the remedy of wrongs.
He that overcomes anger, conquers his greatest enemy.
No body useth to hope for good in afflictions, but the innocent.
Hastiness is to blame in taking revenge.
200. *It is a wise mans part to fear his enemy, though never so mean.*
Laughing at men in misery is even an injury.
The Judge is condemned, when the guilty man is acquitted.
It is a kind part to pardon, when he is sorry that is pardoned.
Boldness can do very much in doubtful things.
205. *A guilty person condemns himself on the same day he offends.*
So trust your friend, that there be no rooom for an enemy.
An angry man thinks even advice to be a hainous crime.
He badly blameth Neptune *that again suffers shipwrack.*
Honour with an unworthy person is instead of a disgrace.
210. *When a new commendation is offered, even the old is admitted.*
The smart of his enemy is the remedy of him that is hurt.
Fortune is unconstant; she quickly asks again what she hath given.
It is an universal law which bids, Be born and die.
Gain cannot be made without anothers loss.
215. *Wantonness and praise do never agree.*
The guilty person fears the Law; *and the innocent, fortune.*
Excess wants many things, but covetousness all things.
Ingrateful persons, especially, teach men to be hard.
He threatneth many that doth a wrong to one.

Impunè

Impunè peccat in eum qui peccat rarior.

Ingratus unus miseris omnibus nocet.
In miseri vita nulla contumelia est.
190. Inopiæ parva desunt, avaritiæ omnia.
Ita amicum habeas, posse ut fieri inimicum putes.
Invidiam ferre aut fortis, aut felix potest.
In amore mendax semper iracundia.
Invidia tacitè, sed minutè, irascitur.
195. Iratum breviter vites, inimicum diu.

Injuriarum remedium est oblivio.
Iram qui vincit, hostem superat maximum.
In malis sperare bonum, nisi innocens, nemo solet.
In vindicando criminosa est celeritas.
200. Inimicum, quamvis humilem, docti est metuere.

In calamitosos risus etiam injuria est.
Judex damnatur, cùm nocens absolvitur.
Ignoscere humanum, ubi pudet cui ignoscitur.
In rebus dubiis plurimi est audacia.
205. Illo nocens se damnat quo peccat die.
Ita crede amico, ne sit inimico locus.
Iratus etiam fatcinus consilium putat.
Improbè Neptunum accusat qui iterum naufragium facit.
Loco ignominiæ est apud indignum dignitas.
210. Laus ubi nova oritur, etiam vetus admittitur.

Læso doloris remedium inimici dolor.
Levis est fortuna; citò reposcit quæ dedit.

Lex universa est, quæ jubet nasci & mori.
Lucrum sine damno alterius fieri non potest.
215. Lascivia & laus nunquam habent concordiam.
Legem nocens veretur, fortunam innocens.
Luxuriæ desunt multa, avaritiæ omnia.
Malignos fieri maximè ingrati docent.
Multis minatur qui uni facit injuriam.

20. *All delay is distastful, yet it makes men wise.*
It is a bad cause which requires pity.
It is a happy mans lot to dye, before he calleth death.
It is a miserable thing to be forced to keep that silent which you desire to speak.
That fortune is most miserable that wants an enemy.
225. *He is to be called bad, that is good for his own ends.*
A bad man is then the worst, when he feigns himself good.
When fear cometh, sleep hath but seldom place.
Thou must needs dye, but not so oft as thou wouldst.
It is badly done, whatever is done with relying upon future.
230. *He that sends a present to a dead man, takes from himself, and gives him nothing.*
A master that is afraid of his servants is less than a servant.
A true heir is rather born than written.
Women out-strip men in bad counsel.
It is bad pleasure to use our selves to other folks things.
235. *That is kept with a great deal of danger which pleaseth many.*
The cure is bad, when any thing of nature is lost.
Bad natures never need teaching.
To live without danger, is not to know misery.
They live ill who think they shall alwayes live.
240. *By construing a fowl word you will make it worse.*
The patient deals badly with himself that makes the Physitian his heir.
He is less deceived that is sooner denyed.
Goodness changeth it self, which an injury provokes.
When a woman museth all alone she museth some mischief.
245. *He that will do a shrewd turn will every-where find an occasion.*
A naughty natur'd man feeds on his own nature.
He ought to fear many, whom many fear.
The greatest command is lost by badly commanding.
A woman that is married to many men doth not please many.
250. *It is bad counsel which can be altered.*
It is the best for an unfortunate person to do nothing.
The eyes would not offend at all, if the mind could rule the eyes.

Esteem

220. Mora omnis odio est, sed facit sapientiam.
Mala causa est, quæ requirit misericordiam.
Mori est felicis, anteqam mortem invocet.
Miserum est tacere cogi quod cupias loqui.

Miserrima est fortuna quæ inimico caret.
225. Malus est vocandus, qui suâ causâ est bonus.
Malus, ubi bonum se simulat, tunc est pessimus.
Metus cùm venit, rarum habet somnus locum.
Mori necesse est, sed non quoties volueris.
Malè geritur quicquid geritur fortunæ fide.
230. Mortuo qui mittit munus, nil dat illi, adimit sibi.

Minor est quàm servus dominus qui servos timet.
Magis hæres fidus nascitur quàm scribitur.
Malo in consilio fœminæ vincunt viros.
Mala est voluptas, alienis assuescere.
135. Magno cum periculo custoditur, quod multis placet.

Mala est medicina, ubi aliquid naturæ perit.
Malæ naturæ nunquam doctrinâ indigent.
Miseriam nescire, est, sine periculo vivere.
Malè vivunt qui semper victuros se putant.
240. Maledictum interpretando, facies acrius.
Malè secum agit ægrotus, medicum qui hæredem facit.

Minus decipitur cui negatur celeriter.
Mutat se bonitas, quam irritat injuria.
Mulier, cum sola cogitat male cogitat.
245. Malefacere qui vult, nusquam non causam invenit.

Malevolus semper suâ naturâ vescitur.
Multos timere debet, quem multi timent.
Male imperando summum imperium amittitur.
Mulier quæ nubit multis, multis non placet.
250. Malum consilium est quod mutari non potest.
Nihil agere, semper infelici est optimum.
Nihil peccent oculi, si animus oculis imperet.

Nihil

Esteem nothing thine own that may be altered.
A man doth not lightly die with the fall (of a house) that is afraid of the fall (of it.) (so dallieth.
225. *Thou know'st not what to wish, or what avoid; the day*
Danger is never overcome without danger. (plain.
There is no fortune so good, of which thou may'st not com-
We men die better no-where, than where we had a mind to live.
A covetous man never wants an excuse to deny (one.)
260. *The truth is lost with too much wrangling.*
He is every day condemned that alwaies feareth.
The latter day is always the worse.
It is a ridiculous thing to destroy innocency, in detestation of one that is nocent.
It is a piece of good turn, if thou well deny what is desired.
265. *It is a fond thing to fear what cannot be avoided.*
A fearful man calls himself a wary man, and a base fellow calls himself a good husband.
By putting up an old injury, thou { *maist avoid* / *invitest* } *a new one.*
A covetous man as well wanteth what he hath, as what he hath not.
O life, that art long to one in misery, and short to one in prosperity.

Erasm. Rot. Epist. to Joh. Nevius.

WHo would slight Publius's *Stage-verses? which* Aulus Gellius *calleth very pretty; and* Seneca, *very eloquent ones; and whose sentences (as the same man witnesseth) the greatest Rhetoricians did not think much to imitate*

Nihil

Nihil proprium ducas quod mutari possit.
Non citò ruinâ perit vir qui ruinam timet.

255. Nescis quid optes, aut quid fugias, ita ludit dies.
Nunquam periculum sine periculo vincitur.
Nulla tam bona est fortuna, de quâ nil possis queri.
Nusquam meliùs morimur homines quàm ubi libenter vivimus.
Negandi causa avaro nunquam deficit.
260. Nimium altercando veritas amittitur.
Quotidie damnatur qui semper timet.
Quotidie est deterior posterior dies.
Ridiculum est, odio nocentis, perdere innocentiam.

Pars beneficii est, quod petitur, bene si neges.
265. Stultum est timere quod vitari non potest.
Timidus vocat se cautum, parcum sordidus.

Veterem ferendo injuram { vites / invitas } novam.

Tam deest avaro quod habet quàm quod non habet.

O vita, misero longa, felici brevis.

Erasm. Rot. Epist. ad Joh. Nevium.

PUblii mimos quis contemnat? quos *Aulus Gellius* lepidissimos; *Seneca*, disertissimos vocat; cujus-que sententias (ut idem testatur) non piguit summos etiam Rhetores æmulari.

Cato construed Grammatically, with one row of Latine, and another of English.

1. SI Deus est animus, ut carmina dicunt nobis.
If God be a Spirit, as Poets tell us.
Hic præcipuè sit colendus tibi purâ mente.
Let him especially be worshipped of thee with a pure mind.
2. Semper vigila plûs, nec esto deditus somno:
Always watch more, and be not given to sleep:
Nam diuturna quies ministrat alimenta vitiis.
For, long-continued rest affordeth nourishment to vices.
3. Puta esse primam virtutem compescere linguam;
Think it to be the prime virtue to rule the tongue;
Ille est proximus Deo, qui scit tacere ratione. (*reason.*
He is the nearest to God that knoweth to hold his tongue with
4. Tu sperne esse contrarius tibi repugnando:
Do thou scorn to be contrary to thy self, by being cross.
Ipse qui dissidet secum conveniet nulli.
He that falls out with himself will agree with no body.
5. Si inspicias vitam hominum, deniq; si (inspicias) mores;
If thou look into the life of men, lastly (if thou look into their) manners;
Cum culpent alios, nemo vivit sine crimine.
When they blame others, no man liveth without fault.
6. Relinque (ea) quæ tenes nocitura, quamvis sint chara:
Leave (those things) which thou holdest that they will do thee hurt, though they be dear.
Utilitas debet præponi opibus, tempore.
Benefit ought to be preferr'd before wealth, in season.
7. Esto constans & lenis, sicut res postulat.
Be grave and remiss as the matter requireth.
Sapiens mutat mores temporibus sine crimine.
A wise man alters his manners with the times without fault.

8. Crede

8. Crede nil temerè uxori querenti de servis:
Believe not rashly thy wife complaining of thy servants:
Etenim mulier sæpe odit quem conjux diligit.
For a woman oft-times hateth whom her husband loveth.

9. Et cum mones aliquem, nec ipse velit se moneri;
And when thou advisest one, and he is not willing that himself should be advised;
Si sit charus tibi, noli desistere cœptis.
If he be dear to thee, do not desist from thy beginning.

10. Noli contendere verbis contra verbosos:
Do not strive in words against men full of words:
Sermo datur cunctis, sapientia animi paucis.
Speech is given to all, (but) wisdom of mind to few.

11 Sic dilige alios, ut sis charus amicus tibi:
So love others, that thou mayest be a dear friend to thy self:
Esto sic bonus bonis, nè mala damna sequantur te.
Be so good to good men, that evil losses may not follow thee.

12. Fuge rumores, ne incipias haberi novus autor.
Shun reports, lest thou begin to be accounted a new author.
Nam nocet nulli tacuisse, nocet locutum esse.
For it hurteth none to have held his peace, it hurteth to have spoken.

13. Noli certò promittere rem promissam tibi:
Do not certainly promise a thing promis'd to thee:
Fides est inde rara, quia multi loquuntur multa.
Faith is therefore rare, beeause many men speak many things.

14. Cùm quis laudet te, memento esse tuus judex:
When one praiseth thee, remember to be thine own judge:
Noli credere plus aliis de te, quàm tu tibi.
Do not beleeve others more concerning thee, than thou (believest) thy self.

15. Memento narrare multis officium alterius:
Remember to tell to many the good turn of another:
Atque ipse sileto, cùm tu benefeceris aliis.
And do thou thy self hold thy tongue, when thou shalt have done well to others.

16. Dum senex recenses facta & dicta multorum;
Whilst thou being old rehearsest the deeds and sayings of many;

Fac

Fac quæ ipse juvenis feceris succurant tibi.
See that those things which thy self, being young, hast done, may help thee.

17. Ne cures, si quis loquatur tacito sermone;
Do not care, if one speak with a whispering speech.
Ipse conscius sibi putat omnia dici de se.
He that is guilty to himself, thinks all things to be spoken of (himself.

18. Cum fueris felix, caveto quæ sunt adversa.
When thou shalt be prosperous, take heed of the things that are adverse.
Ultima non respondent primis eodem cursu.
The last things do not answer the first in the same course.

19. Cum dubia & fragilis vita sit tributa nobis.
Seeing a doubtful and brittle life is afforded us.
Noli ponere spem tibi in morte alterius.
Do not place hope for thy self in the death of another.

20. Cum pauper amicus det tibi exiguum munus.
When a poor friend giveth thee a small present.
Accipito placide, & memento laudare plené.
Accept it cheerfully, and remember to praise it fully.

21. Cum natura creârit te nudum infantem.
Seeing nature hath made thee a naked infant.
Memento ferre patienter onus paupertatis.
Remember to bear patiently the burden of poverty.

22. Ne timeas illam, quæ est ultima finis vitæ;
Do not fear that which is the last end of life.
Qui metuit mortem, perdit id ipsum quod vivit.
He that feareth death, loseth that very thing that he liveth, i. e. *the pleasure of living.*

23. Si nemo amicus respondet tibi pro meritis.
If no friend answer thee according to thy deserts.
Noli incusare Deum, sed ipse coerce te.
Do not blame God, but do thou restrain thy self.
Utere parcè quæsitis, ne quid desit tibi.
Use sparingly things gotten, lest any thing be wanting to thee.
Et ut serves quod est, semper putato deesse tibi.
And that thou may'st keep that which thou hast, always think it is wanting to thee, (i. e. *that thou wantest.*)

25. Nè

25. Nè promiseris ulli bis, quod præstare potes;
Do not promise any man twice, that which thou art able to perform.
Ne sis ventosus, dum vis haberi urbanus.
Lest thou beest a boaster, whilst thou would be accounted courteous.

26. Qui simulat verbis, nec est fidus amicus corde.
He that dissembleth in words, and is not a faithful friend in heart.
Tu quoque fac simile; sic ars deluditur arte.
Thou also do the like; thus craft is cozened with craft.

27. Noli probare homines nimiùm blandos sermone.
Do not thou allow of men that are too cunning in their speech.
Fistula canit dulce, dum auceps decipit volucrem.
The pipe sings sweetly, while the fowler deceiveth the bird.

28. Si nati sint tibi, nec opes, tunc instrue illos
If { *sons be to thee* / *thou hast sons* } *and not wealth, then instruct them*
Artibus, quo possint defendere inopem vitam.
In trades, that they may maintain a poor life.

29. Putato carum quod vile est, vile, quod carum;
Esteem that to be dear which is cheap, and cheap which is dear.
Sic nec habeberis parcus tibi, nec avarus ulli.
So shalt thou be accounted neither sparing to thy self, nor covetous to any man.

30. Tu ipse nè feceris ea, quæ soles culpare;
Do not thou thy self do those things which thou usest to blame.
Turpe est doctori, cùm culpa redarguit ipsum.
It is a foul thing for the teacher, when the fault confutes himself.

31. Petito quod est justum, vel quod videatur honestum:
Desire what is just, or what may seem honest.
Nam est stultum petere quod possit negari jure.
For it is a fond thing to desire what may be denied by right.

32. Nolito

32. Nolito præponere ignotum tibi notis;
Do thou not prefer a thing unknown to thee, before things known;
Cognita constant judicio, incognita casu.
Things known are grounded on judgment, unknown on (chance.
33. Cùm dubia vita versetur incertis periclis.
Seeing our life is conversant amongst uncertain dangers.
Quicunque laboras, pone diem pro lucro tibi.
Whosoever art troubled, account a day for gain to thee.
34. Cùm possis vincere, cede interdum sodali.
When thou mayest overcome, give way sometimes to thy companion:
Quoniam dulces amici vincuntur obsequio.
Because sweet friends are overcome by compliance.
35. Nè dubites impendere parva, cùm petas magna.
Doubt not to bestow small things, since thou mayest desire great.
Etenim gratia conjungit charos his rebus.
For favour joyneth together dear friends by these things.
36. Cave inferre litem cum quo gratia juncta est tibi.
Take heed you make no brabble { *With whom good will is joyned to thee. with him that is friends with thee?*
Ira generat odium, concordia nutrit amorem.
Anger breeds hatred, concord nourisheth love.
37. Cùm dolor urget te in iram ob culpam servorum,
When grief forceth thee to anger for the fault of thy servants;
Ipse moderare tibi ut possis parcere tuis.
Do thou moderate thy self that thou maist spare thy own.
38. Interdum vince ferendo quem potes superare.
Sometimes overcome by suffering him who thou canst conquer.
Enim patientia semper maxima virtus morum,
For patience (is) always the cheifest virtue of { *manners. moral virtues.*
39. Potiùs conserva quæ sunt jam parta labore,
Rather save those things which are already got with pain;

Cum

Cùm labor in damno est, mortalis egestas crescit.
When our labour is in (recovering) loss, deadly poverty in-
40. Cum felix fueris interdum dapsilis notis, *(creaseth.*
When thou in prosperity shalt be sometimes frank to thy acquintance,
Et charis amicis, esto semper proximus tibi.
And dear friends, be thou always nearest to thy self.

LIB. II.

SI fortè velis cognoscere cultum telluris,
If perhaps thou wouldst know the tillage of Land.
Legito *Virgilium*; quòd si magis laboras nosse
Read Virgil; *but if thou rather desirest to know*
Vires herbarum, *Macer* dicet tibi carmine.
The vertues of herbs, Macer *will tell thee in Verse.*
Si cupis noscere Romana, vel Punica bella,
If thou desirest to know the Roman, or Carthaginian Wars,
Quæras *Lucanum*, qui dicet prælia Martis.
Get Lucan, *who will tell thee the Battels of* [*War*].
Si libet quid amare, vel discere amare legendo,
If thou hast any mind to love, or to learn to love by reading,
Petito *Nasonem*: sin autem hæc est cura tibi,
Get Ovid: *but if this be thy care*
Ut vivas sapiens, audi, quo possis discere,
That thou maist live wisely, hear, to the end thou maist learn,
Per quæ ævum semotum vitiis traducitur;
By what things an age free from vices is spent;
Ergò ades, & disce legendo quæ sapientia sit.
Therefore come, and learn by reading what wisdom is.

1. MEmento prodesse etiam ignotis si potes:
Remember to pleasure even those thou knowest not, if
Utilius regno, acquirere amicos meritis. *(thou canst:*
It is better than a Kingdom to get Friends by desert.
2. Mitte inquirere arcana Dei, & quid cœlum sit:
Forbear to inquire after the secrets of God, and what heaven is:

Cùm sis mortalis, cura quæ sunt mortalia ;
Seeing thou art mortal, mind those things that are mortal ;
3. Linque metum lethi, nam stultum est in omni tempore :
Leave the fear of death, for it is a foolish thing at all times :
Dum metuis mortem, amittis gaudia vitæ.
Whilst thou fearest death, thou losest the pleasures of life.
4. Noli iratus contendere de incerta re ;
Do thou not, being angry, contend about an uncertain thing.
Ira impedit animum, nè possit cernere verum ;
Anger hindreth the mind, that it cannot discern the truth.
5. Fac sumptum propere, cùm res ipsa desiderat ;
Bestow cost readily, when the thing it self requireth.
Etenim aliquid est dandum, cùm tempus aut res postulat.
For something is to be given, when time or occasion requires.
6. Fugito quod est nimium, memento gaudere parvo ;
Avoid what is too much, remember to delight in a little :
Puppis est magis tuta, quæ fertur modico flumine.
The ship is more safe which is carried in a little River.
7. Memento prudens celare socios quod pudeat ;
Remember wisely to conceal from thy fellows that whereof thou maist be ashamed ;
Ne plures culpent id quod displicet tibi uni.
Lest many blame that which disliketh thee alone.
8. Nolo putes pravos homines lucrari peccata ;
I will not that thou shouldst think that wicked men do gain by their sins.
Peccata latent temporibus, & patent tempore.
Sins lie hid for a time, and they appear in time.
9. Noli contemnere vires exigui corporis ;
Do not contemn the strength of a little body.
Pollet consilio, cui natura negavit vim.
He excels in wisdom, to whom nature hath denied strength.
10. Cede tempore, quem scieris non esse parem tibi :
Yield in time to him whom thou know'st is not equal for thee.
Sæpe videmus victorem superari à victo ;
Wee often see the conqueror to be overcome by the conquered party.
11. Noli contendere verbis adversus notum :
Do not contend in words against an acquaintance.

Maxima

Maxima lis interdum crescit minimis verbis.
The greatest controversie sometimes groweth from the least (words.
12. Noli perquirere sorte quid Deus intendat,
Do not inquire by lot what God intendeth.
Ipse deliberat, sine te, quid statuat de te.
He deliberateth, without thee, what he resolves concerning thee.
13. Memento vitare invidiam nimio cultu:
Remember to avoid envy for too much gaudiness.
Quæ si non lædat, tamen molestum sufferre est hanc.
Which though it hurt thee not, yet it is a troublesome thing to bear this.
14. Esto forti animo cùm sis iniquè damnatus;
Be of good courage when thou art unjustly condemned:
Nemo gaudet diu, qui vincit iniquo judice;
No man joyeth long who getteth the better by a corrupt Judge.
15. Noli referre maledicta litis præteritæ;
Do not rehearse the railing words of a contention past.
Est malorum, meminisse iram post inimicitias;
It is the property of wicked men to remember anger after falling out.
16. Nec ipse collaudes te, nec culpaveris te:
Neither do thou thy self praise thy self, nor blame thy self.
Stulti faciunt hoc, quos inanis gloria vexat;
Fools do this, whom vain glory vexeth.
17. Utere modicè quæsitis, dum sumptus abundat.
Use spareingly goods gotten, whilst gettings abound.
Quod partum est longo tempore, labitur exiguo.
That which is got in a long time, consumeth in a little time
18. Esto insipiens, cùm tempus aut res postulat:
Be (like) a fool, when time or occasion requireth.
Est summa prudentia simulare stultitiam loco.
It is the greatest discretion to counterfeit folly upon occasion.
19. Fugito luxuriam, simul & memento vitare
Avoid prodigality, and also remember to avoid
Crimen avaritiæ; nam sunt contraria famæ.
The crime of covetousness; for they are contrary to good report.
20. Nolito credere semper referenti quædam:
Do not believe one that alwayes telleth some (news:)

Exigua fides est tribuenda iis qui loquuntur multa.
Small credit is to be given to them that speak many words.

21. Tu noli ignoscere tibi quod peccas potu:
Do not thou pardon thy self, that thou offendest in drink:
Nam est nullum crimen vini, sed culpa bibentis.
For it is no fault of the Wine, but the fault of the drinker.

22. Committe arcanum consilium tacito sodali.
Commit thy secret counsel to thy close companion.
Committe auxilium corporis fideli medico.
Commit the cure of thy body to a faithful Physitian.

23. Noli tu ferre molestè indignos successus:
Do not thou take ill unworthy successes:
Fortuna indulget malis, ut possit lædere.
Fortune pampereth evil men, that she may hurt them.

24. Prospice, hos casus esse ferendos, qui veniunt:
Foresee, that these chances are to be endured, which fall out:
Nam quicquid prævideris antè, lædit leviùs:
For whatsoever thou shalt foresee before, hurteth less:

25. Noli submittere animum in adversis rebus:
Do not let down thy courage in adversity:
Retine spem; spes una nec relinquit hominem morte.
Retain hope; hope only doth not leave a man in death.

26. Noli dimittere rem quam noscis aptam tibi:
Do not let slip a thing which thou knowest fit for thee:
Occasio est calva post, fronte capillatâ.
Opportunity is bald behind, with a bushy Forehead.

27. Specta quod sequitur, atque videto quod imminet anté.
Look at that which followeth, and see that which is ready to come before.
Imitare illum Deum qui spectat utramque partem.
Imitate that God which looketh { *at both sides.* / *both ways.* }

28. Ut valeas fortior, esto interdum parcior:
That thou maist be strong, be sometimes more sparing:
Pauca debentur voluptati, plura saluti.
Few things are due to pleasure (but) more to health.

29. Unus nunquam contempseris judicium populi.
Being (but) one, never slight the judgment of the people:

Ne

Ne placeas nulli, dum vis contemnere multos.
Lest thou please none, whilst thou wilt scorne many.

36. Sit tibi cura salutis præcipuè, quod primum est.
Have thou a care of thy health especially, which is the main thing.

Cùm sis causa doloris tibi, nè culpes tempora.
When thou art a cause of sorrow to thy self, blame not the times.

31. Nè cures somnia, nam mens humana sperans,
Do not heed dreams for mans mind hoping,
Cernit id ipsum per somnum quod optat cùm vigilat.
Seeth that very thing in sleep which it desireth when it is awake.

LIB. III.

LEctor, quicunque velis cognoscere hoc carmen,
Reader, whosoever wouldst know this Poem,
Feres hæc præcepta, quæ sunt gratissima vitæ.
Thou must bear (away) these precepts which are very profitable for (ones) life.
Instrue animum præceptis, nec cesses discere.
Furnish thy mind with precepts, and cease not to learn.
Nam vita est quasi imago mortis sine doctrinâ.
For life is as it were the image of death without learning.
Feres multa commoda; sin autem spreveris illud,
Thou shalt bear away much benefit; but if thou neglect it,
Ipse non neglexeris me scriptorem, sed te.
Thou shalt not neglect me, the writer, but thy self.

1. NE cures verba malorum, cum vivas rectè.
Regard not the words of ill men, when thou livest (well.
Non est nostri arbitrii quid quisque loquatur.
It is not in our power what any one may say.

2. Productus testis, celato crimen amici.
Being produced as a witness, conceal the fault of thy friend.

Quantumcunque potes, tamen pudore salvo antè.

As much as thou canst, yet { *thy honour being safe before,* / *saving thy credit first.*

3. Memento cavere blandos, & blæsos sermones:

Remember to take heed of fawning and lisping speeches:

Simplicitas veri est sana, fraus loquendi est ficta,

The simplicity of truth is sound, { *deceit of speech is feigned.* / *deceitful speech is feigned.*

4. Fugito segnitiem, quæ fertur ignavia vitæ.

Eshew sloathfulness, which is called lazinesse of life.

Nam cum animus languet, inertia consumit corpus.

For when the mind is lazie, lazinesse consumeth the body.

5. Interdum interpone gaudia tuis curis.

Sometimes interpose joys with thy cares.

Ut possis sufferre quemvis laborem animo.

That thou maist endure any labour in thy mind.

6. Ne unquam carpseris dictum aut factum alterius.

Do not at anytime carp at the saying or doing of another.

Ne alter derideat te simili exemplo.

Lest another jeer thee by the like example.

7. Serva augendo quæ suprema sors dederit tibi.

Save in increasing those things which the last will hath granted thee.

Notata tabulis; ne sis quem fama loquatur.

Being set down in the Will, { *lest thou beest he whom reports may talk of.* / *lest thou beest he whom folk may talk on.*

8. Cum divitiæ superant tibi in fine senectæ.

When riches abound to thee in the end of thy old age.

Facito vivas munificus, non parcus amicis.

See thou live munificent, not sparing to thy friends.

9. Dominus nè dispice utile consilium servi.

Thou being a master, do not despise the good counsel of thy servant.

Tempseris unquam sensum nullius si prodest.

Despise not at any time the opinion of any man, if it be good.

10. Si

10. Si non est rebus & in censu quod fuit ante.
If there be not in thy means and estate what there was befor.

Fac vivas contentus eo quod tempora præbent.
See thou live content with that which the times afford.

11. Fuge nè ducas uxorem sub nomine dotis:
Beware that thou marry not a wife for her portion sake.
Nec velis retinere, si cœperit esse molesta
And desire not to keep her, if she begin to be troublesom.

12. Disce exemplo multorum, quæ facta sequaris.
Learn by the example of many what deeds thou maist follow.
Quæ fugias; vita aliena est magistra nobis.
And what thou maist shun; another mans life is a Mistress (to us.

13. Tentes id quod potes, nè pressus pondere operis,
Attempt that which thou art able to do, lest being pressed with the weight of the work,
Labor succumbat, & relinquas tentata frustrá.
Thy labour fail, and thou leave the thing attempted in vain.

14. Nolito tacere quod nósti haud recte factum,
Do not thou conceal what thou knowest is not well done,
Ne videare tacendo velle imitari malos.
Lest thou seem by concealing to be willing to imitate bad men.

15. Rogato auxilium judicis sub iniqua lege:
Intreat the aid of the judge under a harsh law:
Etiam leges ipsæ cupiunt ut regantur jure.
Even the Laws themselves desire that they may be ruled by (right.

16. Memento ferre patienter quod pateris meritò:
Remember to bear patiently what thou suffereſt deservedly:
Que cùm sis reus tibi, damna ipsum, te judice.
And when thou art guilty (to thy self) condemn (thy) self thou (thy self) being the Judge.

17. Facito legas multa, perlectis, perlege multa:
See thou read many things, when those are read over, read over many things:
Nam poetæ canunt miranda, sed non credenda.
For Poets sing strange things, but not to be believed.

18. Fac sis modestus sermone inter convivas:
See thou beest modest in thy talk amongst strangers.

Ne dicare loquax dum vis haberi urbanus.
Lest thou be called talkative, whilst thou art willing to be accounted mannerly.

19. Nolito timere verba iratæ conjugis,
Do not fear the words of thy angry wife,
Nam fœmina struit insidias lachrymis, dum plorat.
For a woman layeth snares with her tears, whilst she weepeth.

20 Utere quæsitis, sed ne videaris abuti.
Use (goods) gotten, but seem not to abuse them.
Qui consumunt sua, sequuntur aliena, cum deest.
They that waste their own goods, follow other mens, when they want.

21. Fac proponas tibi, mortem non esse timendam.
See thou propound to thy self, that death is not to be feared.
Quæ si non est bona, tamen illa est finis malorum.
Which if it be not good, yet it is the end of evils.

22. Memento ferre linguam uxoris, si frugi est.
Remember to endure thy wives tongue, if she be a good wife
Namque est malum velle pati nil, nec posse tacere.
For it is a bad thing to be willing to suffer nothing, and not to be able to keep silence.

23. Dilige charos parentes non-ægrâ pietate.
Love thy dear parents with an unconstrained love.
Nec offendas matrem, dum vis esse bonus parenti.
And offend not thy mother, whilst thou art willing to be dutiful to thy Father.

LIB. IV.

QUicunque cupis traducere securam vitam,
Whosoever desirest to lead a quiet life,
Nec animum hærere vitiis, quæ obsunt moribus;
And not (to have) thy mind stick in vices, which hurt manners.
Memento hæc præcepta semper relegenda tibi.
Remember these precepts (are) always to be read by thee.

Invenies

Invenies aliquid, in quo utare te magistro.
Thou shalt find something, in which thou maist use thy self (as) master.
i. e. *thou maist be thine own teacher, or, learn to order thy self.*

1. DEspice divitias, si vis esse beatus animo;
Scorn riches, if thou wilt be happy in mind;
Quas qui suspiciunt, semper avari mendicant.
Which they that gaze upon, being always covetous, live beggerly.
2. Commoda naturæ deerunt tibi nullo tempore.
The benefits of nature will be wanting to thee at no time.
Si fueris contentus eo quod usus postulat,
If thou shalt be content with that which need requireth.
3. Cùm sis incautus, nec gubernes rem ratione.
When thou art unwary, and dost not govern thy estate with discretion.
Noli dicere fortunam cæcam, quæ non est.
Do not call fortune blind, which is not.
4. Dilige denarium, sed dilige formam parcè.
Love the penny, but love (its) stamp sparingly.
Quam nemo sanctus, nec honestus, captat habere.
Which no holy, nor honest man, coveteth to have.
5. Cùm fueris locuples, memento curare corpus.
When thou shalt be rich, remember to look to thy body.
Æger dives habet nummos, sed non habet ipsum.
A sick rich man hath money, but he hath not himself,
6. Cùm discens aliquando tuleris verbera magistri,
Seeing when thou learnest, thou sometimes endurest the jerks of thy master.
Fer imperium patris, cùm exit in iram verbis.
Endure the command of (thy) Father, when he groweth angry in words.
7. Age res quæ prosunt; rursus memento vitare,
Do things that profit; again remember to shun things,
In quibus inest error, nec est certa spes laboris.
In which there is a mistake, and there is no certain hope (of requital) of lost labour.

8. Concede

8. Concede gratis roganti quod potes donare;
Grant freely to him that asketh thee, that which thou canst give.
Nam est in parte lucrorum, fecisse rectè bonis;
For it is in part of gains, to have done well to good men.

9. Discute confestim quid sit, suspectum est tibi,
Examine it presently what it is, which is suspected to thee.
Namque solent nocere quæ sunt neglecta primo;
For those things use to hurt, which are neglected at first.

10. Cùm damnosa voluptas Veneris detineat te,
When the hurtful plesure of leachery detaineth thee,
Noli indulgere gulæ quæ est amica ventris;
Do not pamper gluttony, which is a friend of the bellys.

11. Cùm proponas tibi timere cuncta animalia,
When thou resolvest with thy self to fear all living creatures,
Præcipio tibi unum hominem esse timendum plus;
I warn thee that only man is to be feared more.

12. Cùm prævalidæ vires fuerint tibi in corpore,
When thou shalt have able strength in body,
Fac sapias; sic tu poteris haberi vir fortis.
See thou beest wise; so thou maist be accounted a gallant man.

13. Petito auxilium à notis, si fortè laboras;
Desire help of thine acquaintance, if perhaps thou art in trouble.
Nec quisquam melior medicus, quàm fidus amicus;
There is not any better Physitian, than a faithful friend.

14. Cur victima moritur pro te, cùm ipse sis nocens?
Why doth a beast sacrificed die for thee, when thou thy self art faulty?
Est stultitia, sperare salutem morte alterius;
It is folly to hope for salvation by the death of another.

15. Cùm quæris tibi vel socium, vel fidum amicum;
When thou seekest for thy self either a companion, or a faithful friend;
Non fortuna, sed vita hominis est petenda tibi;
Not the fortune, but the life of the man is to be enquired after by thee.

Utere

16. Utere opibus quæsitis, fuge nomen avari ;
Make use of thy wealth gotten, avoid the name of a covetous man.
Quid divitiæ prosunt tibi, si abundas pauper ?
What do riches profit thee, if thou hast abundance and art poor.
17. Si cupis servare honestam famam, dum vivis.
If thou desirest to keep an honest name, whilst thou livest.
Fac fugias animo quæ sunt mala gaudia vitæ
See that thou shun with thy mind those things that are the wicked pleasures of life.
18. Cum sapias animo noli irridere senectam.
When thou art wise in mind, do not thou mock old age.
Nam quicunque senex, puerilis sensus est in illo.
For, whosoever is old, a childish understanding is in him.
19. Disce aliquid ; nam cùm fortuna recedit subitò,
Learn something ; for, when fortune goes back on a sudden,
Ars remanet, quæ non unquam deserit vitam hominis.
Skill remaineth, which never forsaketh the life of man.
20. Tacitus perspicito omnia quæ quisque loquatur.
Keep silence, consider all things which any one saith ;
Sermo celat mores hominum, idem indicat.
Speech conceals the manners of men, and the same discovers them.
21. Exerce studium, quamvis perceperis artem.
Use study, though thou understand the art.
Ut cura adjuvat ingenium, sic & manus usum ;
As care helpeth the wit, so also the hand helpeth use.
22. Ne multum cures tempora lethi futuri,
Do not much care for the time of death to come.
Is non timet mortem, qui scit contemnere vitam,
He doth not fear death, who knoweth to contemn life.
23. Disce sed à doctis ; ipse doceto indoctos.
Learn but of them that are learned, do thou thy self teach the unlearned.
Etenim doctrina bonarum rerum est propaganda.
For the doctrine of good things is to be propagated.
24. Bibe hoc quod prosit, si tu vis vivere sanus.
Drink that which may do thee good, if thou wilt live in health.

Voluptas

Voluptas est quandoque causa mali morbi homini.
Pleasure is sometimes a cause of an ill disease to a man.

25. Quodcunque laudâris palam, quodcunque probaris,
Whatsoever thou shalt have praised openly (or) whatsoever thou shalt have allowed,
Vide ne damnes hoc rursus crimine levitatis. (*lightness.*
See thou dost not condemn this again, through the fault of

26. Tranquillis rebus caveto quæ sunt adversa.
In prosperity beware of things that are adverse.
Rursus memento sperare melius in adversis.
Again remember to hope better in adversity.

27. Ne cesses discere, sapientia crescit curâ.
Cease not learn, wisdom increaseth by care.
Rara prudentia datur longo usu temporis.
Rare wisdom is given by long use of time.

28. Laudato parce; nam vna dies monstrabit,
Praise sparingly; for one day will shew,
Qualis amicus fuerit, quem tu sæpe probaris.
What a friend he hath been, whom thou hast often commended.

29. Ne pudeat, velle te doceri quæ nescieris;
Be not ashamed, to be willing that thou beest taught what things thou knowest not;
Est laus scire aliquid: est pudor velle discere nil.
It is a commendation to know something; it is a shame to be willing to learn nothing.

30. Cùm lis & voluptas est juncta Venere & Baccho;
Seeing contention and pleasure is joyned with Venery and Wine;
Complectere animo quod lautum est, sed fuge lites.
Embrace in thy mind that which is pleasant, but avoid the contentions.

31. Memento vitare demissus animo, ac tacitos,
Remember to avoid men of a sullen disposition, and silent.
Unda forsan latet altiùs, quà flumen est placidum.
The water perhaps is deeper, where the River is calm.

32. Cùm fortuna tuarum rerum displiceat tibi.
When the fortune of thy means displiketh thee.

Specta

Specta alterius, quo discrimine sis pejor. (*worse.*
Look at another man's, (and) in what difference thou art
33. Tenta id quod potes, nam est multò tutius,
Attempt that which thou canst do, for it is much safer,
Carpere littus remis, quàm tendere velum in altum.
To keep near the shoar with Oars, than to hoist up the sail into the deep.
34. Noli pravè contendere contra justum hominem;
Do not maliciously contend against a just man;
Enim Deus semper ulciscitur injustas iras.
For God doth always revenge unjust contentions.
35. Opibus ereptis, noli gaudere querendo;
When thy wealth it taken away, do not delight in complaining:
Sed potiùs gaude, si contingat tibi habere.
But rather rejoyce, if it befall thee to have wealth.
36. Est gravis jactura, amittere quæ sunt, damnis.
It is a grievous loss to lose what we have by mishaps:
Sunt quædam quæ decet amicum ferre patienter.
There be some (mishapps) which it becometh a friend to bear
37. Noli promittere tibi longa tempora vitæ: (*patiently.*
Do not promise to thy self long time of life:
Quocunque ingrederis, mors umbra corporis sequitur.
Which way soever thou goest, death the shadow of the body fol-
38. Placa Deum thure, sine vitulum crescat aratro: (*loweth.*
Pacifie God with frankincense, suffer the calf to grow for the
Ne credas placare Deum, dum litatur cæde. (*plough:*
Do not think to appease God, whilst thou sacrificest with slaughter.
39. Læsus cede locum fortunæ, cede potenti:
Being hurt, give place to fortune, give place to a great man:
Qui potuit cedere, aliquando valebit prodesse.
He that could give way, will sometimes be able to do good.
40. Ipse castiga te subinde, cum peccâris quid:
Do thou chastise thy self forthwith, when thou hast offended in any thing:
Dum sanas vulnera, dolor est medicina doloris.
Whilst thou healest wounds, smart is the remedy of smart.

41. Nunquam

41. Nunquam damnaris amicum post longum tempus:
Never condemn thy friend after a long time:
Mutavit mores, sed memento prima pignora;
He hath changed his manners, but remember the first pledges.
42. Quò sis magis gratior officiis esto charior: *indeared;*
That thou maist be the more pleasing in thy service, be the more
Ne subeas nomen, quod dicitur Offici-perda.
Lest thou undergo the name which is called a Thankless person.
43. Suspectus caveas, ne sis miser omnibus horis,
Being suspected, take heed thou beest not miserable every hour,
Nam mors est aptissima timidis & suspectis.
For death is most fit for fearful and suspected persons.
44. Cùm mercatus fueris servos in proprios usus,
When thou shalt have bought slaves for thy own use,
Et dicas famulos; tamen memento esse homines.
And call'st them servants, yet remember they are men.
45. Prima occasio est capienda tibi quam primùm:
The first occasion is to be taken by thee as soon as can be:
Ne quæras rursus quæ neglexeris jam antè.
Lest thou seek again what thou hast neglected afore.
46. Noli gaudere repentinâ morte malorum:
Do not rejoyce at the sudden death of evil men.
Obeunt felices, quorum vita est sine crimine.
They die happy, whose life is without fault.
47. Cùm sit tibi conjux, nec res, & fama laboret;
When thou hast a wife, and no means, and her name is suspected.
Ducas inimicum nomen amici vitandum.
Think that the hurtful name of a friend is to be avoided.
48. Cùm contingat tibi cognoscere multa studio,
When it befalls thee to know many things by study,
Fac discas multa, & vites nescire doceri.
See thou learn many things, and shun not to know to be taught.
49 Miraris me scribere versus nudis verbis?
Dost thou wonder that I write Verses in bare words?
Brevitas sensus fecit conjungere hos binos;
The shortness of the sentence made me joyn these Verses two and two together.

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